

Calvinist Contact

A Reformed Weekly

JUNE 21, 1991/46th year of publication/No. 2265

NDP sides with families on shopping issue

Robert VanderVennen

TORONTO, Ont — Ontario's NDP government has supported Christians' and workers' wishes with a new bill to tighten Sunday shopping. In presenting the bill the government says it "is committed to providing a common pause day to help strengthen family and community life...."

The bill, given first reading June 4, makes selling on Sundays and holidays illegal unless the business meets at least two of the following criteria: historical or natural attractions; cultural or ethnic attractions; hospitality services; shopping with a unified concept or theme, such as farmers' markets; access to recreational activities; fairs, festivals or other special events. In addition retailers must meet at least one of the following: historical or architectural features; cultural or ethnic appeal; provide heritage or handicraft items; provide necessary tourist goods and services.

Loud opposition

These exemptions can be granted only by local municipal councils. Local councils know their own situations best, but some argue that this will create uneven application of the law and that the provincial government itself should grant exemptions.

Small businesses such as drug stores, convenience stores and gas stations may continue to be open on Sundays and holidays.

Bitter complaints and anger were the

first reactions from large retailers — food chains and national department stores such as Hudson's Bay Co. — and from the liberal press. *The Toronto Star*, for instance, headlined that the bill is "wishy-washy" and "a chaotic mess." The *Star* has campaigned for completely unrestricted Sunday shopping.

Other features of the bill are that workers in retail stores must be given 36 hours of rest from work every seven days and no store employee may be penalized for being unwilling to work on Sunday.

Ontario's Retail Business Holidays Act of 1976 had proven unworkable and in 1989 the Liberal government set it aside, saying that municipalities could permit Sunday shopping if they wished.

Gerald Vandezande is happy with most of the new bill, on which he interacted with the Solicitor General's office as executive director of the group "Fairness for Families," a wide-ranging coalition that included all of Canada's major church denominations and many retail business associations and labour unions. He hopes that in committee hearings a change will be made to require provincial rather than municipal exemptions.

This bill cuts against the increasing commercialization of our culture, says Vandezande. The government has shown courage in bringing it forward in the face of the current recession and the pressure from cross-border shopping, he adds.

Canada Day

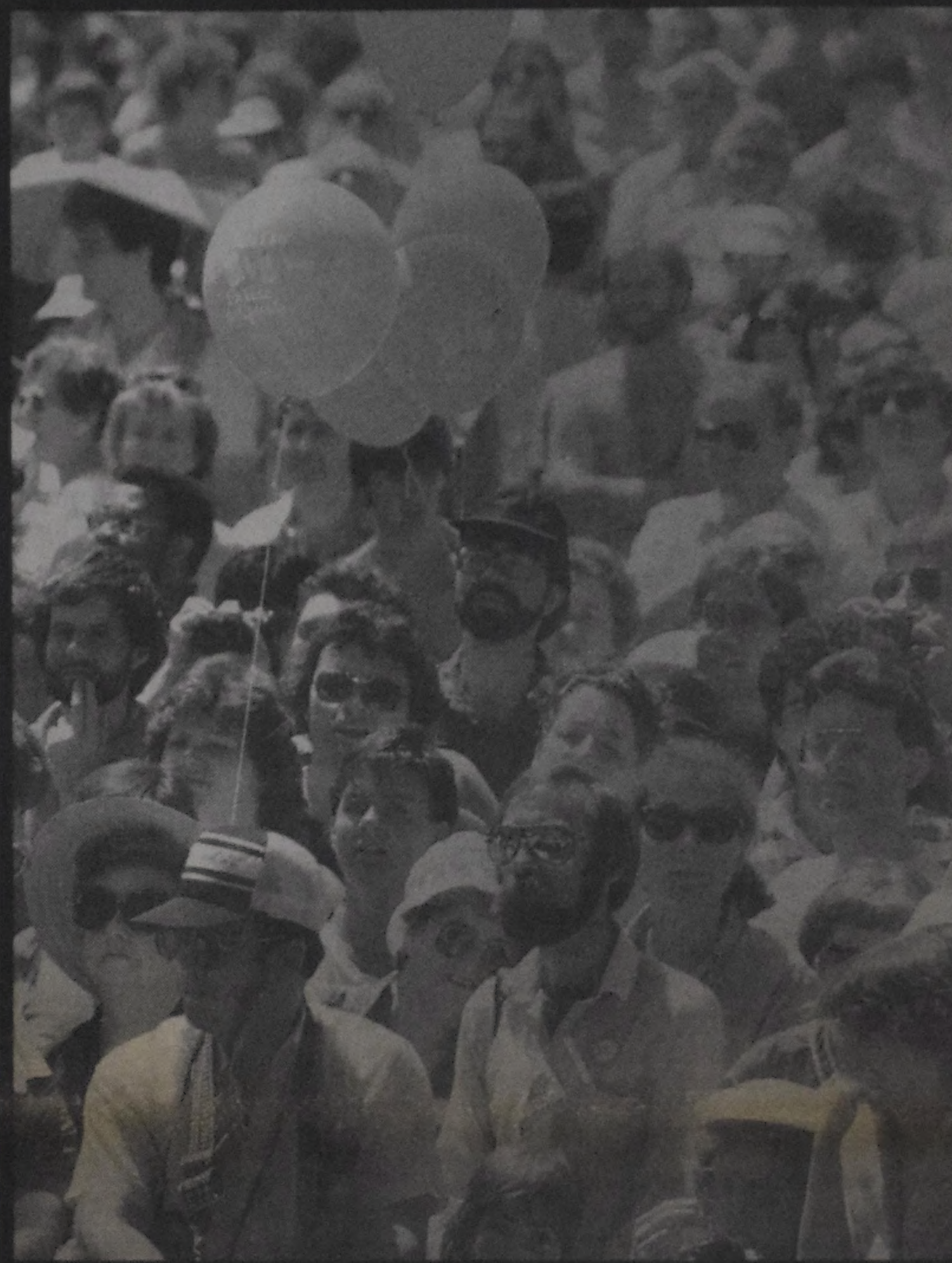


Photo: Department of the Secretary of State

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Environment update: the Greenhouse effect p. 12

Thinkbit:

How can you tell whether a lawn is chemically safe? Just look for a dandelion.

Source unknown

Twenty-two scholarships awarded by Committee for Women

Alison de Groot

GRAND RAPIDS, Mich. — This year the Committee for Women in the Christian Reformed Church (CW-CRC) scholarship program awarded \$22,000 to 22 Christian Reformed

women for seminary studies in 1991-92.

Fourteen of this year's recipients of the Women in Ministry Scholarships, Van Hamersveld Memorial Scholarships for Women and Nellie Breen Smith Scholarships for Women will attend Calvin Seminary, eight in the Master of Divinity program. Of the eight attending other seminaries, six are in Master of Divinity programs.

Numbers up

Last year, CW-CRC awarded 13 tuition grants to women. Five of the 13 attended Calvin Seminary and three were in the Master of Divinity program.

"It appears that the 1990 synodical decision regarding the ordination of women had a major impact on women's decisions to attend seminaries," writes Joan Flikkema, executive secretary of the CW-CRC, in the Committee's annual report.

"There's a lot more women applying to seminary," agrees Patricia Harris, a seminary student in the Master of

Theological Studies program at Calvin College in Michigan and one of the recipients of The Women in Ministry Scholarships.

Harris grew up in the Christian Reformed community in Grand Rapids and watched enviously as her oldest brother attended Calvin Seminary. She became a teacher while her husband completed his pre-seminary studies.

The couple eventually decided to go into seminary together. "We wanted to go into full-time ministry together, as a paid team," Harris explains.

Although Harris says she is hopeful that the 1990 Synodical decision to open the offices of ministry to women will be ratified by Synod 1992, she says she thinks it will be a while before there's a church willing to call a husband and wife pastoral team. So she and her husband plan to work in missions after they graduate and Harris hopes to complete her doctorate studies eventually.

Harris says she's grateful for the scholarship from the Committee for

Women in the Christian Reformed Church, which she has received for three years now.

Less to go around

"Because there's more women receiving the scholarships, there's less to go around," says Harris. "But I guess that's good in a way."

"I wish there were more of these [scholarship programs for women]. There's no other way for me to get funding, not from my classis either. And next year, really the scholarship is only a drop in the bucket," adds Harris.

"I was disappointed by classis. It's a sore spot with me. They just will not give classis monies to women," agrees Joyce Van Dyk, a seminary student at Western Seminary, a Reformed Church of America seminary on Hope College's campus in Holland, Mich.

Van Dyk, who grew up in the Reformed Church and whose husband is Christian Reformed, has received the

See SCHOLARSHIPS—p. 2



Joan Flikkema

Photo: C.C. files

New domestic violence program begun in Manitoba

WINNIPEG, Man. (MCC) — A new Mennonite Central Committee (MCC) program will help Manitoba Mennonites

deal with domestic abuse. Called Voices for Non-Violence, the program will provide a variety of services to

Mennonite congregations in the province, including consultation services for pastors and others working with abusers and victims; support for abusers, victims and families; and education and awareness-raising in churches.

The program will also serve as a liaison between the churches and public social services and institutions.

The director of the new program is Heather Block of Winnipeg, a graduate of Mennonite Brethren Bible College and the University of Manitoba, where she earned a

degree in social work. She will begin her new assignment in August.

The program got its start in 1989 when six Mennonite women began meeting regularly to discuss ways to help people experiencing domestic abuse. After sharing the idea with MCC Manitoba, the agency agreed to support the creation of the program.

Voices for Non-Violence is in the process of developing a board of directors comprised of men and women from the various Mennonite conferences.

Two other MCC volunteers

are involved in programs in Canada which help victims of domestic abuse. Both volunteers serve in Saskatchewan.

A recent survey shows that Winnipeg Mennonite church members are experiencing physical and sexual abuse. Around 20 per cent of respondents reported that they had been victims of sexual abuse.

Scholarships only money going to women for studies

...continued from page 1.

Women in Ministry Scholarship for the last two years and next year will be her last in the Masters in Religious Education with an emphasis on pastoral outreach program at Western Seminary.

After a career in social services, Van Dyk, who has three children aged 11 to 20, became a member of the county board of social services as well as the state board.

Saw need

"Because I had a leadership role in the state, I realized that none of us really had a theological background to draw on," says Van Dyk of her decision to finally enter seminary,

although she had wanted to go for years.

Van Dyk hopes to eventually combine her seminary experience with her background in social work and work with churches in developing outreach programs, which she says she's already starting to do.

Her scholarship pays for her books, says Van Dyk. She hopes that in 1992 synod will ratify its decision to open church offices to women and force classes to free up some monies for women in seminary.

If Synod 1992 doesn't ratify the decision, "The Christian Reformed Church will enter the background as a denomination," according to Van Dyk.

Christian Reformed synod meets in Iowa

Marian Van Til

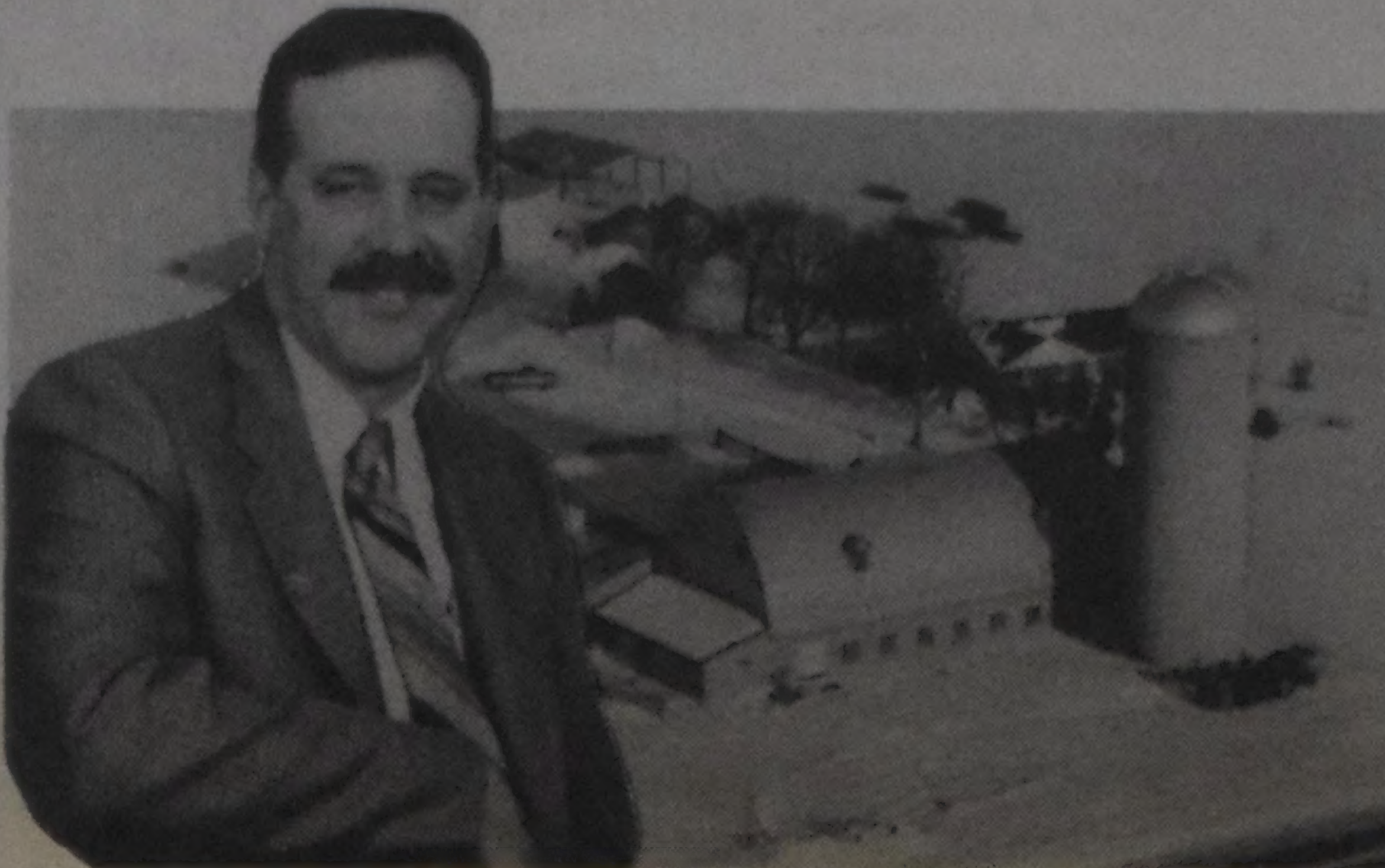
SIOUX CENTER, Iowa — The general synod of the Christian Reformed Church in North America began its annual two weeks of meetings on June 12 on the campus of Dordt College in Sioux Center, Iowa. The denomination's synod last met at Dordt in 1965. The meetings normally take place in Grand Rapids, Michigan, where the church's North American headquarters are located.

This year's synod will deliberate on two issues which have proven to be contentious: the ordination of women and the relation of the Bible to science. Some 30 "overtures" from classes and individual congregations are requesting that last year's decision to allow women to be ordained

(which must be approved in 1992) be overturned or delayed. A study report exploring creation and evolution and how the Bible and science relate will also be on the floor for discussion and approval.

In its first item of business on June 12, delegates elected the officers who will guide them through their business: Rev. Calvin Bolt, pastor of Twelfth Avenue, Jenison, Mich., is president for the fifth time. Rev. Jack Vos, Covenant, St. Catharines, Ont., is vice-president; Rev. Morris Greidanus, First, Grand Rapids, Mich., is first clerk; Rev. Peter W. Brouwer, Edgerton, Minnesota, is second clerk. This is precisely the same group of officers who presided over Synod 1987.

Rural routes



Still the right choice

Maynard Vander Galien

The earliest biblical reference to milk can be found in Genesis 18:7. There it says that Abraham treated three male visitors to a kind of pancake, butter or cheese curds, milk and roast veal from a fat calf that had been butchered for the occasion.

The milk was probably a fatty type from a beef cow herd. I say "beef cow" because Abraham ran to the herd to select a fat calf.

In the 1990s, amidst a trend to reduce our fat intake, milk is often referred to as "high-fat" or "low-fat" milk. Nutritionists like to refer to homogenized milk, which has three to 3.25 per cent butterfat, as "high-fat" milk. Skim milk and one per cent milk is referred to as "low-fat" milk.

Misconceptions

In 1988 the Dairy Bureau of Canada conducted a nation-wide survey which indicated that consumers often overestimate the amount of fat in dairy products. Skim milk, for example, is perceived to be 13 per cent butterfat versus an actual fat content of less than one per cent.

At the same time consumers tend to underestimate the amount of fat in dairy substitutes. For example, survey results indicate that consumers think that margarine has a fat content of between 39 and 41 per cent when in reality, the actual figure is closer to 80 per cent.

Another survey indicated that homogenized or "whole milk" is perceived to be anywhere from 25 to 80 per cent butterfat. The survey suggests that many professional people, including doctors, nurses, educators, nutritionists and health-care workers, had no idea of the actual butterfat content of homogenized milk.

I contact Joanne Gallagher, nutrition education co-ordinator for the Ontario Milk Marketing Board, and asked her to comment on the trend to switch to lower-fat milk

products. This is her reply in a recent letter to me.

Advocating only skim milk to all makes little nutrition sense, as one can see when this logic is applied to the following two case scenarios.

**Individual A chooses skim milk plus a doughnut. Total fat = 11 grams.*

**Individual B chooses two per cent milk plus fruit. Total fat = 5 grams.*

The healthier combination is obviously the one made by individual B. It is not only reasonable in fat level but nutrition-rich as well. The healthfulness of one's diet is not determined by one individual food, but by the mix of beverages and foods one consumes throughout the day.

It is interesting to note that milk is not the dietary fat culprit some might think. Fluid milk, in fact, only contributes about seven per cent to the average Canadian's fat intake. The majority of Canadians consume two per cent milk. Fat and oils added in cooking, in salad dressings and in baking, along with high-fat baked goods, are major contributors in our dietary fat intake. Switching from two per cent to lower fat milk choices will hardly make a major impact on one's fat intake unless [that person is] consuming unnecessarily large amounts. Also, it should be remembered that infants require whole milk for their specialized energy needs. Our dietary woes will certainly not be solved by drinking skim milk instead of whole.

There you have it. That little bit of common sense and wisdom from the OMMB nutrition education co-ordinator.

Throughout the centuries people have enjoyed and have been nourished by milk and milk products. June is "Dairy Month": enjoy that glass of ice-cold milk, no matter what its butterfat content. It's still better for you than pop.

Maynard Vander Galien farms in the Ottawa Valley (Renfrew) and writes a farm and food column for local papers.

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Home sweet home. Except of course that the Al-Mashat affair keeps spreading its malodorous fragrances and Monsieur's popularity in this True North has dipped way below the absolute freezing point. So what is a politician to do? Monsieur found the perfect answer and wearily winged his way to the land of Sauerkraut on the Rhine where he will be treated with due respect. There wasn't a whole lot to do in Germany, but everybody has a right to a break now and then.

★ ★

The P.C. government of Nova Scotia had to get one of its sick members out of the hospital to vote in favour of Premier Cameron's highly unpopular budget. Without the vote of the sick man the government would have had to pack its legislative bags. Cameron's Tories have a precarious majority of one.

★ ★ ★

Mr. Presto Manning ventured into Ontario and he had 'm lined up all around the block. The Reform party's stand on immigration and racism ought to be spelled out a whole lot better before suspicion of fascism is dispelled.

★ ★ ★

The ultimate old boys' club, Ottawa's Chateau Laurier's Canadian Grill, where politicians and civil servants of the Trudeau era made decisions over breakfast, is closing its doors in September. *Sic transit gloria!*

★ ★ ★

Air Canada did not have what you would call a very profitable first quarter. The airline lost \$100 million during the first three months of this year. The sky-high fuel costs, the GST, the Gulf War, the recession, and soaring business bankruptcies were cited as contributing factors.

★ ★ ★

Canada has a new auditor general. It is Denis Desautels who said that he will not treat us to the horror stories which his predecessor was apt to publish. In case you want to know, the auditor general has a staff of 600, an annual budget of \$50 million and a salary of \$170,000.

★ ★ ★

Premier Bourassa pulled rank on the opposition. Especially Frere Jacques did not like the referendum bill. "Too bad," Bourassa said, like it or not, we're going to have a second reading. And speaking about second reading: church ministers in the Province of Ontario had better take a good look at the Unregulated Health Workers Bill which is headed for second reading at Queen's Park. It makes ministers liable to malpractice and questions their competency to counsel.

★ ★ ★

Finance Minister Don Mazankowski denied that Canadians are overtaxed, but Revenue Minister Otto Jelinek maintains that Canadians are indeed overtaxed and that the government is reviewing the situation. This government speaks with forked tongue. The Honourable Mr. Jelinek also threatened smugglers with fines. He thought that to be a deterrent to cross-border shopping. It came across like ten lashes with overcooked spaghetti — more of a challenge than a deterrent to smugglers.

★ ★ ★

The Financial Post headlined: "Housing sales go through the roof." It did not answer my question about how much Canadian real estate is owned by Japanese and Hong Kong interests. It did say though, that of all outstanding Canadian bonds nearly \$180 billion is held by foreigners.

★ ★ ★

A gentlemanly club of 22 high-profile Canadians did their own constitutional number, and came to the conclusion that the federal government should totally withdraw from contributing to health care, education, and other social programs delivered by the provinces. The gentlemen also want Ottawa to withdraw from the areas of energy, natural resources and the environment. It sure would create a lot of inequality between the have- and the have-not provinces.

★ ★ ★

"Blessed are the politicians who have nothing to say and who cannot be persuaded to say it." That's a quote from *Forbes Magazine*. It deserves universal application.

★ ★ ★

Tri-lateral trade talks between the U.S., Canada and Mexico started with the Yankees wanting to renegotiate at least parts of the earlier U.S.-Canada treaty. The time of protectionism is on its way out in this global village. It is lingering especially in the agricultural sector. The U.S. did not help our farmers much by giving away \$1.5 billion worth of wheat to the Russians. Giving away the stuff does not do wonders for the fair market price. Did President Bush present the wheat to help the Russians or the American farmers?

★ ★ ★

There will be a solar eclipse on July 11. Best place to watch it will be Baha in California. All available hotel rooms there are booked already.

★ ★ ★

In the tradition of Arius, Martin Luther and Hendrik DeCock, to name only a few, Protestants all over the continent are keeping the schismatic habit alive. Among others the Southern Baptists and Presbyterians are

fracturing, divided by a potent mix of theology and politics. The Baptist Church of Hammond Indiana claims to attract more than 20,000 people to its Sunday services. That is one big household of faith.

★ ★ ★

Citizens who are mainly white and rich will not need visas to travel in the European Community's single market. Nor will Czechoslovaks, Hungarians (potentially rich) and Japanese who are considered honorary whites. Free to travel are also citizens from Austria, Finland, Iceland, Norway, Sweden, Switzerland, Canada and the U.S. In Brussels, however, Poles are already replacing Filipinos as maids in yuppie households, and Germany is bracing itself for an influx of illegal Soviet workers who are willing to work for as little as \$50 a month.

★ ★ ★

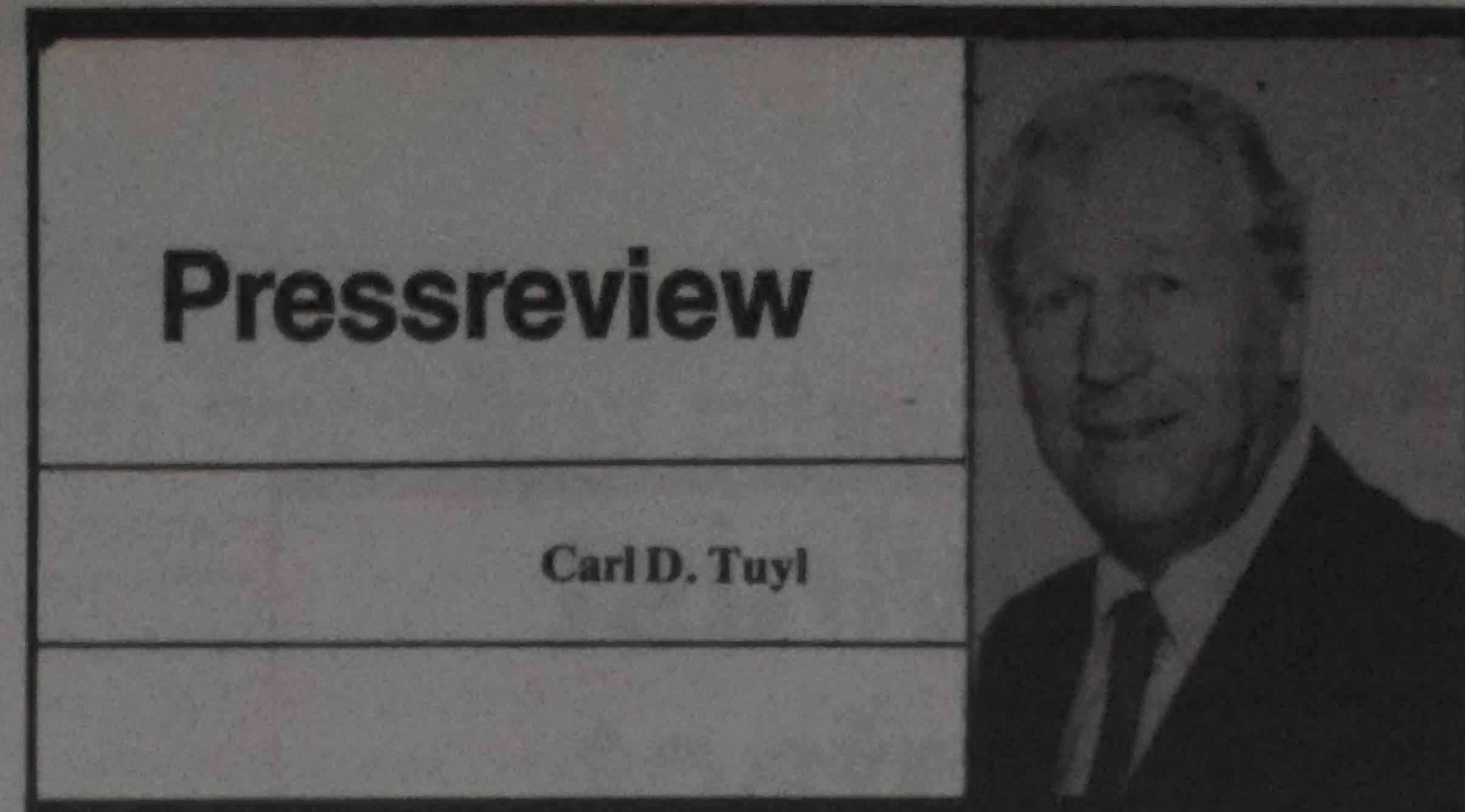
In Liberty, Missouri, a German shepherd dog bit a boy. When the boy's parents called the police, the dog bit the policeman. The policeman shot at the dog but his aim was bad. Another officer opened fire with a tranquilizer gun, and he missed. He fired again and missed again. He fired again and hit a tractor. The ricocheting tranquilizer pellet hit a female police cadet. Good night, Irene!

★ ★ ★

The dismantling of apartheid promises only continuation of unemployment, homelessness, malnutrition and despair, says Siphiwo Vimbi in the *New York Times*. And he adds: there can be no change when the man in the street doesn't have bread to eat. There can be no transition when the man in the street has no place to sleep.

★ ★ ★

In an effort to get the Polish government to scrap a communist-enacted law the Pope compared the Holocaust



Pressreview

Carl D. Tuyt

to abortion. It did not sit well with Jewish people and not with many Poles either. Even though Poland is 95 per cent Roman Catholic, a recent survey showed that 86 per cent of those questioned thought the church was playing too great a role in Poland's political life.

★ ★ ★

A Muslim woman in Pretoria has turned down a television job after Islamic fundamentalists voiced their opposition to married women appearing in public. Back to the harem I guess. It sounds quaintly familiar.

★ ★ ★

Ad in the "Personal Section" of the *Chicago Tribune*: "To Marilyn Patermos/Sciortino — You have until 12 midnight June 31, 1991, to vacate 3614 W. 61st street including all belongings or will be disposed of. John A. Schlieman." Communication between Marilyn and John is not in the best of shape, I presume.

★ ★ ★

We spent the weekend in the company of Christian Reformed chaplains. They shared their stories of themselves and of their ministry. Not a ministry with coffee and cake and enjoy your sermon, but ministry with a guy who stepped on a landmine in Kuwait and lost two legs and an arm, sitting with a couple whose longed-for child was stillborn, praying with pilots when half of all crews are not expected to return from their mission, bringing good news on psycho-geriatric wards and visiting lifers in their cells. It makes parish ministry look like a piece of cake.

★ ★ ★

Anyway, the strawberries are here, and cholesterol or no cholesterol, I am going to have at least one serving of strawberries with whipped cream. A person simply cannot keep all the rules all the time.

Carl Tuyt is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and a chaplaincy co-ordinator in Canada for the Christian Reformed Church.



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Between Canada and perfection stand 123 million Japanese and our own folly

July 1 is Canada Day. A day to relax from all that standing on guard for thee. I can't wait to be treated to thousands of patriotic sights and sounds. After all, I'm a Canadian. I live in the country that has been rated the second-best country in the world by a UN development agency. The agency's study worked with three components: life expectancy, literacy and purchasing power.

OK, we can't all live in Japan, which presumably is the champion of all countries. Second-best is pretty darn good, though, when you think that 160 nations were evaluated.

As a Canadian I am part owner of a vast supply of minerals and forests, the largest supply of fresh water in the world and the third-largest land mass bounded by three oceans. There are no enemies crouching at our borders and the Canadian version of a parliamentary "crisis" is a House of Commons debate about the fast-track immigration of an Iraqi ambassador.

Homemade ills

What about the climate? you ask. You wouldn't know in winter time by the number of citizens fleeing the country for warmer climes that they live in country number two. What about the disappearing work ethic in many sectors of Canadian industry and business? What about our distrust of leadership? What about our sagging spirituality?

Except for the climate, which by the way, is wonderfully invigorating, all the other real shortcomings are our own doing (some things are still made in Canada!). They only highlight the fact that Canadians do not appreciate enough that they live in a land overflowing with milk and honey. People all over the world have reason to be jealous of Canadians. What they don't know is that many of us act spoiled rotten, taking our favourable status for granted. Will it take a much longer recession or some other major calamity to shake us up?

I have come to the conclusion that Canada's greatest deficit is not the financial one Ottawa has incurred, though that is a symptom of the real problem. Our greatest deficit is a socio-spiritual one, the result of living beyond our freedom-of-choice means, of not observing the limits of our creaturely existence.

For example, we overtax the environment and overspend our resources. We call the termination of unwanted lives a "pro-choice" act. We consider a war that killed 200,000 Iraqis and brought incalculable harm to the environment a contained and successful effort. We overestimate the ability of our society to absorb immorality. We don't appreciate enough the fragile quality of human relations. We treat leaders and authority figures with contempt. We act as if finite beings need no

guidance and restraint and as if the infinite Maker of all things has no claim on our homage.

The ethics of gratitude

I'm not so sure that being ranked number two is all that wonderful, especially not if the ranking focuses only on health, education and purchasing power. I'd rather be part of a nation that is disciplined for action or that can say with Paul, "Godliness with contentment is great gain. For we brought nothing into the world, and we can take nothing out of it." Fred Hofman, a member of one of the Vancouver Christian Reformed churches, who disappeared after owing \$10 million in investments, must have skipped that passage during devotions in recent years.

The song of a shepherd boy in *Pilgrim's Progress* may seem oddly out of touch with a late 20th century society, but don't you think that for once we could adopt it as our national anthem?

He that is down needs fear no fall,
He that is low no pride.
He that is humble ever shall
Have God to be his guide.
I am content with what I have,
Little be it, or much:
And, Lord, contentment still I crave,
Because thou savest such.
Fulness to such a burden is,
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age.

Maybe Canada Customs should flash the Shepherd's Boy Song on an electric sign facing the line-up of border crossing shoppers returning to the true North strong, free and a little more expensive!

BW



Photo: from Being Canadian

"I am content with what I have, / Little be it, or much."

News

Redeemer College trust fund closes

Bert Witvoet

ANCASTER, Ont. — The trust fund that was to make it possible for Redeemer College to offer Christian post-secondary education at a cost comparable to public universities has been shut down. The decision was announced by the executive committee and administration of the college on June 10 after a hectic week that President Henry De Bolster called "the worst week in my life." According to a college news release, "the assets placed in the trust were rendered valueless due to the prolonged recession."

The Brookview Trust Fund (BTF) was established in the fall of 1990 by some benefactors, whom Vice-President for Advancement Bill Smouter described as "people who love Redeemer College." They placed assets

(mainly shares) in an irrevocable trust governed by trustees according to a pre-determined mandate. It was estimated that the dividends would yield a surplus of over \$2 million for the college.

Because of the prolonged recession and resulting financial reversals for a private company whose shares made up the majority of the assets, the fund lost power to yield dividends and Redeemer College lost a much hoped-for influx of extra monies.

It was on the basis of the expectation of these extra funds that the college had made its appeal to prospective students to enrol at Redeemer College at a tuition fee of \$4,450. The appeal resulted in a 74 per cent increase in admissions applications for the school year 1991-1992.

At an emergency meeting called last week the board

decided that the college intends to:

1) keep the tuition for 1991-92 at \$4,450 as committed and to keep the food and housing cost within the \$1,540 to \$3,650 range;

2) step up fundraising efforts;

3) establish a taskforce of board, staff, faculty and students to come up with a reduced budget for 1991-92 by June 21, 1991;

4) defer any capital building projects (i.e. new student residences) at this time;

5) request students and parents to attend a special meeting on June 22 at 2 p.m. in the college auditorium where they will be briefed, updated and have an opportunity to share suggestions or questions.

Smouter says the adoption of the above measures will stabilize the operation at the college and will enable

Redeemer to assure its supporters that the financial viability of the school will not be endangered. The BTF will remain in a dormant state. Its main function would eventually have been to reduce the debt incurred in the past through the acquisition of land and buildings in Ancaster.

The expected 1991-92 deficit of \$570,000 will be addressed by a revised budget, an increase in the cost of food and housing for students and a strong emphasis on fundraising.

Frustration and support

According to Smouter, student and staff response so far has shown both support and frustration. Some returning students have offered to pay more tuition in order to keep the tuition of new students down and some members of the staff have offered to take a cut

in pay. However, others are not in a position to be that generous. The real decisions affecting the budget will be made by a special task force no later than June 21 of this year.

Smouter said that one of the problems of Redeemer is that it is "a young college which operates on a tightrope to establish itself. It has no back-up system in the form of grants and endowments."

De Bolster's comment after coming out of a meeting first with students and staff and later with faculty was, "My deepest devastation is that I have been so firm in making a promise to the students and faculty and that I may have come to the situation where I cannot keep my promise." He added, however, that he was heartened by the fact that people were rallying around and that the tuition for 1991-92 would be kept low.

Letter

Letter writer not so loving

I would like to respond to Margaret Griffioen-Drenth's article/letter titled "Let's continue dialogue, study, and fellowship" (April 5). This letter is suggesting that Christians should be willing "to enter into loving, caring dialogue with one another." What really upset me was that she found that sign language

was "rude and distracting." She has the nerve to say that sign language, a way of communication, is rude! Is that a loving thing to say? Does she care for the deaf who only have limited methods of communicating?

Thank you for allowing me to voice my opinion. I will be volunteering at a camp for deaf

people and feel that they are people and that sign language is a nice way of communicating!

Stephanie Weenink
Stroud, Ont.

Response:

You are absolutely correct in saying that sign language is a nice way of communicating for deaf people. However,

Margaret Griffioen-Drenth was not thinking of sign language for deaf people but she was commenting on the fact that hearing people were communicating to each other by means of gestures and signs while a debate was going on. This in her eyes was disruptive behaviour. It was not the privately concocted "sign

language" that was rude but the complete disregard for a panel and an audience. Thanks for sticking up for deaf people. We wish you much joy as you volunteer at one of their camps.

Editor

Federal MP and Christian trucking spokesperson agree on stand



Photo: Alison de Groot

Art Joesse

Alison de Groot

DUNDAS, Ont. — Federal Member of Parliament Geoff Scott recently responded to the

truck blockades in Toronto and Ottawa by coming out in favour of the truckers.

In a column Scott writes for the local papers in his constituency he offers an interview he had with Art Joesse as one of the reasons for his stand. Joesse is a Hamilton, Ont., Christian Reformed man who is considered a spokesperson for the trucking industry both in Ontario and nationally.

"Art Joesse of Ancaster is president of Com Car Owner Operator's Association and one of the most articulate and

effectively soft-spoken association leaders I've met anywhere," writes Scott.

"Mr. Joesse gave me some idea of the immensity of the problem facing truckers," continues Scott, who also wrote that his column probably wouldn't go over very big at Queen's Park or in Ottawa.

After describing what he was told by Joesse, Scott concludes his column by saying that "while relations between Ottawa and Queen's Park have been somewhat frayed lately, I would strongly urge an immediate liaison between

(federal) Transport Minister Corbeil and (Ontario) Premier Bob Rae to give Canada's

truckers a much fairer deal than they have received so far.

Australia's scientists are ahead

Robert VanderVennen

ST. CATHARINES, Ont. — Improvements in wheat and wool, Australia's main crops, are being made a jump ahead of the rest of the world, says Ron Scherer in *The Christian Science Monitor*.

Scientists at the Commonwealth Scientific and Industrial Research Organization (CSIRO) are working at full speed in the absence of laws

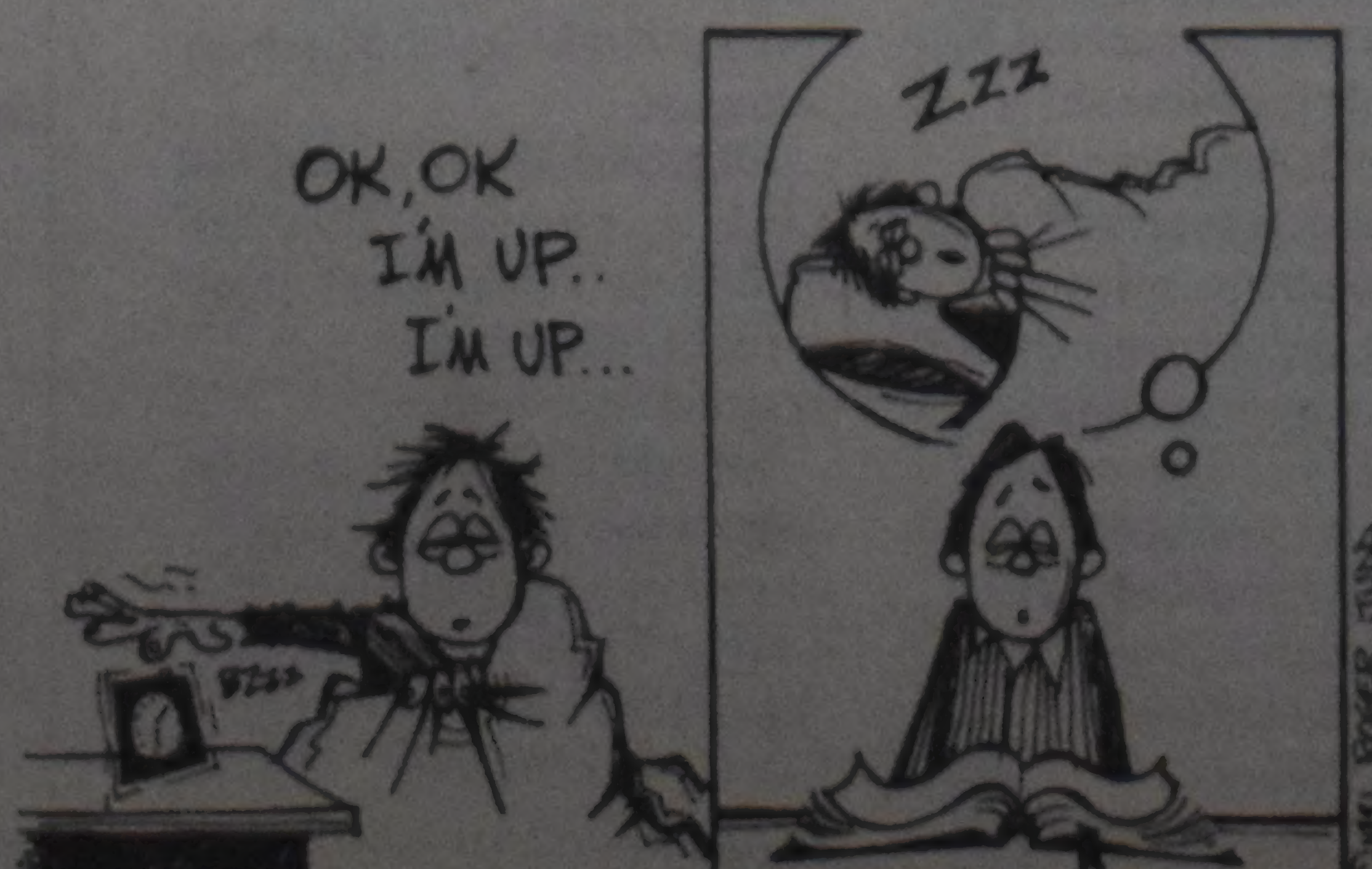
that keep them from manipulating genes as in North America.

Changing a gene in sheep that enables them to produce more wool may be done by allowing them to digest more sulfur, scientists at the University of Adelaide are saying. At CSIRO another gene being studied may suppress the salmonellosis that kills many sheep that are exported.

"Super pigs" are being genetically developed that grow more efficiently and have less fat than normal pigs. Other research is producing flowers with unusual colours, including dark blues and blacks.

Lack of regulation means that laws are not keeping up with research. Though there have been no major accidents thus far, CSIRO's Dr. Stocker calls for a "wide and informed public debate about the ethical, social, economic and environmental issues associated with genetic manipulation."

BEYOND BELIEF



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News/Arts

Christian high school students discover *Purpaleanie*

Louisa F. Bruinsma

EDMONTON — "Why do potato bugs have yellow stripes? Why is your canary yellow?" The answer: *Purpaleanie*.

Purpaleanie and other Permutations is a book of poems written by Sietze Buning (Stan Wiersma's, the late Calvin College professor, writer and poet, pen name). The dramatic version of this collection was recently performed by the Edmonton Christian High School students.

Sietze Buning grew up in the village of Middleburg in northwest Iowa. Middleburg was a farming community whose strong Calvinistic faith had an impact even on the way corn was to be planted. "Our business was to farm on biblical principles," explains Sietze, "Be ye perfect. So no Calvinist followed the land's contour.... If we were corn kernels in God's corn planter, would we want him to plant us at random?"

He tells of his father's difficulty in accepting the new minister that "doesn't use 'thee,' 'thou,' and 'behoove'" in his prayer, and tells of the Baptist minister who "knelt at my bedside — pointless, of course. God looks on the heart."

"*Purpaleanie* is really written by Sietze for his father, I think," says Rodney

Snaterse, who played the main character, Sietze, as he grows from a three-year-old boy to adulthood. "I got goosebumps whenever I played the last powerful scene when his father is on his deathbed."

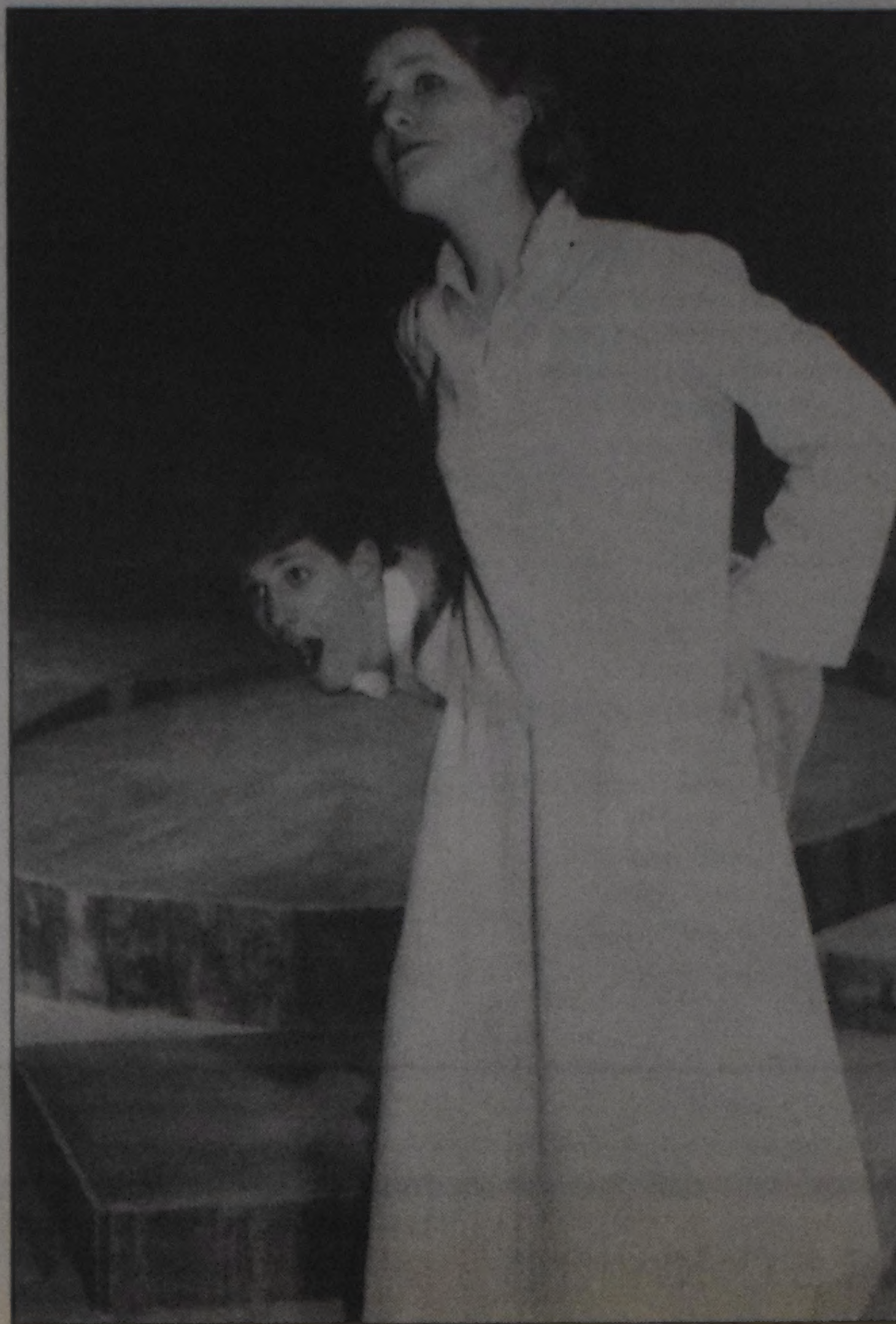
At times Sietze narrates the play by reading poetry while a chorus acts out a variety of roles; at other times he becomes a participant in the drama.

Snaterse was well up to the task of being continually on stage and adapting to the various ages. He easily conveyed Sietze's youthful wonder, affection, and sensitivity to the richness of the Reformed tradition while at the same time gently nudging the audience to question some of its double standards.

"Working with the students in the play was rewarding because you touch on issues that deal with the church today," says Derk Van Eerden, assistant director. "Working on a play is teaching at its best because the students want to do their best and really want to know and understand."

Although the issues in Sietze's days are not the same as today, the students were able to bridge the two-generation gap and identify with the issues.

Suzanne Knol designed the set for the play — a raked centre disk with two ramps on either side, versatile enough to represent a corn field, church or dinner table.



Ellen Vandergrift as Mrs. Vanden Berg, with Rodney Snaterse as Sietze in *Purpaleanie*.

Edmonton Christian High School students lived *Purpaleanie* during their experience of living in Sietze's world and for a short time

shared it with their guests in some wonder-filled moments.

Louisa F. Bruinsma is director of development for the Edmonton Christian Schools.

Christian conference discusses overcoming homosexuality

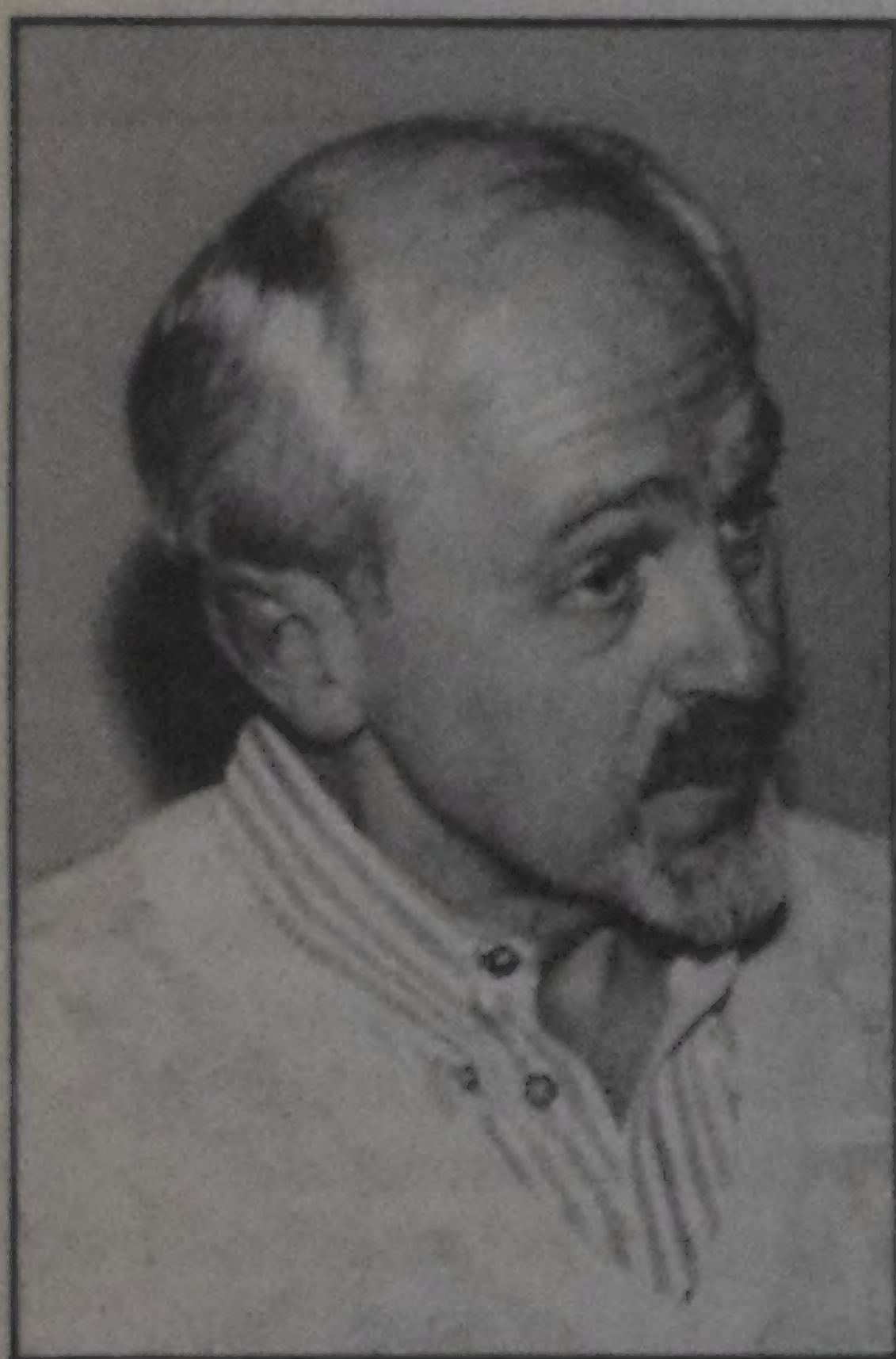


Photo: C.C. files
Don Posterski of World Vision Canada.

Alison de Groot

TORONTO — An upcoming Toronto conference on homosexuality sponsored by a California-based Christian group called Exodus International is being given the cold shoulder by local homosexual Christian organizations.

The six-day conference opens at the University of Toronto June 23.

An Exodus press release

describes the organization as a non-denominational coalition of Christian ministries offering assistance to those who are dissatisfied with their homosexuality.

The organization affirms the "traditional Judeo-Christian viewpoint" that homosexuality is a sin but says it also strives to "present the church community with a more compassionate, balanced approach to the subject."

Exodus is not a counselling/support ministry in itself, but "seeks to equip and unify agencies and individuals to effectively communicate that message to the homosexual."

The group sponsors an annual North American conference, acts as an umbrella organization for ministries specifically geared toward the homosexual by providing a network of communication and resources, and maintains a referral list of 85 qualified ministries internationally.

This year's conference, "Living the Word of Reconciliation," will feature

well-known speakers such as author and seminarian David Seamands, Don Posterski, vice-president of national programs for World Vision Canada; and Dr. Rod Wilson, director of counselling at Ontario Theological Seminary.

In addition, some 50 workshops are scheduled to address such issues as AIDS, marriage, co-dependency and family-related subjects.

Mainline church groups are unhappy about the conference.

"[Exodus] has been called homophobia with a happy face and that's an apt description," asserts Bob Morris of the Presbyterian Gay and Lesbian Alliance.

Morris says local homosexual Christian groups are disturbed by Exodus's claim that homosexuality is a treatable personality disorder.

"As gay Christians we have no problem with our sexual orientation; we feel it is God-given — that we don't have to change it or apologize for it," Morris told *The Star*.

Morris said a recent meeting

of homosexual church and other groups decided to adopt a low-key response to the Exodus conference. "What we are saying is, 'We recognize you have the right to freedom of speech and we won't do anything to disrupt it but we certainly disagree with you very strongly.'"

For conference information contact: Rob Goetze, conference co-ordinator, at New Direction for Life Ministries, Toronto, (416) 921-6557.

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News digest

ONTARIO (Canadian Scene) — The Ontario government has imposed a moratorium on the issuing of new truck licences in the province. Claiming that the trucking industry simply has too many truckers for too little work, Ontario Transportation Minister Ed Philip said the measure would help stabilize the industry and that the moratorium would last for up to two years, or "until longer-term solutions are developed and put in place."

ALBERTA (Canadian Scene) — Seventy-five years ago, Alberta became the third Canadian province, after Manitoba and Saskatchewan, to grant women the right to vote and hold elected office. The campaign for women's suffrage began in 1909 and achieved success seven years later.

ALBERTA (MCC) — Twenty-six participants in the Mennonite Central Committee (MCC) Housing Renovation Program in Edmonton will experience a year of work and training as they rebuild an 80-year-old duplex for low-income residents. The renovation of the old house is part of a \$2 million Edmonton Inner-City Housing Society project to refurbish 30 homes. Funding for the project comes from the provincial and federal governments.

This is the fourth time MCC has operated the job training program in Edmonton; 90 per cent of participants in previous programs are working full-time. All of the participants were on social assistance before entering the program.

MANITOBA (Canadian Scene) — A report on the recent audit of Manitoba's civil service record in recruitment, selection and classification concludes that while the guiding principles for these functions are sound, actual practices may not always comply with the policies and procedures. These practices continue to have an unfavourable impact on women and racial minorities. Darren Praznik, minister responsible for Manitoba's Civil Service Commission, said recently that a number of initiatives are underway to minimize racial and sex discrimination.

MANITOBA (MCC) — Members of Winnipeg's Service and Learning Together (SALT) unit participated in a "rolling tour" of the city in May. The six SALTers rolled through city streets in wheelchairs to discover what daily life is like for people who depend on the devices. They discover the crossing the street and getting into stores can be a problem for wheelchair users. The tour was sponsored by the MCC Canada Handicap Concerns Program.

Arts/Cinema

National Gallery exhibits outstanding collection of Inuit art

OTTAWA (NGC) — The exhibition *Qamanittuaq: The Art of Baker Lake* opened at the National Gallery on June 3 and remains on view until November 10. Twenty-six significant works by some of the best-known and most

innovative artists of Qamanittuaq, the Inuktitut name for Baker Lake, are displayed, including drawings, prints, sculptures, and a wall hanging from the Gallery's permanent collection of Inuit art.

In 1989, the Department of Indian Affairs and Northern Development donated its large collection of Inuit art to several Canadian institutions and art galleries. The National Gallery received about 500 works, including a wall hanging and some 125 sculptures, drawings, and prints by various Baker Lake artists. The present exhibition is largely drawn from this gift and demonstrates its importance in expanding the National Gallery's permanent collection of Inuit Art.

Equally, they show strong emotional ties to the traditional way of life, many emphasizing shamanistic and supernatural subject matter. Nancy Pukingnak Aupaluktuq's drawing *Creatures in Camp*, depicts two-faced, pale green, fanged monsters creating havoc in a camp, and Ruth Annaqtuusi Tulurialik's print of *Marble Island*, shows an eerie gravesite being visited by people from the mainland.

The sculptors of Baker Lake use the local black stone and, occasionally, caribou antler to carve highly contrasting works. Lake Iksiktaaryuk's *Drummer* and *Gathering*, of antler, are spare and light, while Tuna Iquliq's *Grappling Figures* and Mathew Aqiggaq's *Musk-ox*, of smooth, massive stone, convey a sense of

monumentality and strength. Like the latter, William Noah's powerful print *Caribou Swimming in the Sunset*, speaks of these artists' deep understanding and knowledge of the animals of their land.

The making of wall hangings from wool and felt, using traditional sewing skills, is a fairly recent act, developed when women in different settlements began making clothing and handicraft items for southern customers. Marion Tuu'luuq's *People, Shamans and Spirits* is a composition of intense patchwork colours with embroidery accenting the appliqued figures.

Visitors interested in learning more about Inuit art will find several illustrated publications on the subject at the Gallery's Bookstore.

Cinnema summaries

Marian Van Til

Backdraft

Rated PG

Stars Kurt Russell, William Baldwin

Directed by Ron Howard

Surprisingly, this is the first major Hollywood film whose story hinges on firefighters and their work. The title comes from an uncommon but deadly condition created when a fire, to feed itself, sucks all the available oxygen out of a room. The fire then seems to go out, but instantly explodes in lethal rage if a door or window is opened.

In a way, this is a formula action film in which the "bad guy" is the fire. In fact these firefighters talk about fire as if it's alive: A veteran fire investigator (Robert De Niro) tells a rookie he has to *understand* how fire "thinks." Ronald, an imprisoned, eerily deranged arsonist (played creepily well by Donald Sutherland) says the same. It goes where it wants to not because of physical laws but because it *wants* to — and you have to love it a little even while hating it.

The film's two plot strands are totally upstaged by fire; there are so many scenes of blazing infernos and death-defying rescues that they become tiresome. The plot, though predictable, manages to keep our interest mostly because this is a setting we haven't seen before.



Fighting brothers

The story revolves around the McCafferys: two firefighter brothers, Stephen and Brian, who compete with each other while trying to follow in their father's footsteps. Their father died in a rescue attempt while Brian (the younger son), then a small boy, watched in horror.

Brian has been haunted by that event and wants more than anything to be like his father, but he has already dropped out of the firefighting academy once. And the stronger, braver Stephen (nicknamed "Bull") seems to be the one to whom their father's legacy has been passed. The brothers' strained relationship makes up one plot strand.

A second involves political corruption and an investigation into who is deliberately starting fires that create backdrafts, killing target people who walk into them unawares.

Backdraft was filmed in Chicago with the help of that city's fire department, using an actual station and a firefighter's pub which seems to be a kind of legion hall for anybody in that line of work. What is fascinating to the uninitiated — and which real firefighters say is accurate — is the film's portrayal of the fraternity-like subculture that has developed amongst the firefighters.

Except for two fairly minor characters, this film has a large, all-male cast and is more than anything an old-fashioned male bonding story. That being true, male viewers will probably relate to it on a more fundamental level than women who see it do. But that doesn't necessarily mean it's a "man's movie" (just as *Thelma and Louise*, reviewed last week, is not a "woman's movie"). It just means that *Backdraft* deals with a traditionally male enclave and with father/son/brother relationships from a male point of view.

Ties to a traditional way of life

The art of Baker Lake offers contrasts and dramatic presence. The works on paper are impressive for their boldness and brilliant colours.

New movie review service doesn't exactly break ground

ATLANTA, GA (EP) — Recently, wire services, newspapers, radio programs, and television programs carried an article announcing a new movie review service, *The Entertainment Research Report*. Stories about the Mormon-owned service claimed that "this kind of analysis (keeping track of violence, sex and ethical conduct in movies) has never been provided before to a national audience."

In fact, analysis of the moral content of films has been around almost as long as movies themselves, from the Legion of Decency in the late 1920s to present-day review services such as *Movieguide* and *MovieMorality Preview*.

Concerned about the immoral content of movies during the 1920s, the Roman Catholic Church founded the Legion of Decency to review movies for questionable or offensive content. In the 1940s, the Protestant Film Office, representing all the major Protestant denominations, was established in Hollywood.

Both groups, active during the Golden Age of Movies from 1933 to 1966, enforced the Motion Picture Code and ensured recommended movies were free of offensive content. Both reviewed movies for the millions of concerned Christians whom they represented.

Movieguide was founded in 1985. The bi-weekly newsletter includes detailed reviews of current movies, noting not only objectionable elements — such as coarse language, nudity, violence and sex — but also the moral content and worldview of the movie. A related radio review service is

heard on 1200 stations; the television version of *Movieguide* is aired on over 800 television station and cable systems; and a *Movieguide* column appears in seven newspapers and magazines.

In fact, according to a statement released by *Movieguide*, the publishers of *The Entertainment Research Report* tried to contract with *Movieguide* in May of 1990 to use the service's tabulations for their reports. "Because the Entertainment Research Report, published by Mormons, was insensitive to many of the concerns of Jewish and Christian families throughout the United States, *Movieguide* declined to provide this information," explained the statement.

"For instance, *The Entertainment Research Report* reported that 'Teenage Mutant Ninja Turtles II' 'has' no potentially objectionable

language or adult situations,'" the *Movieguide* statement explained. "However, they fail to note that 'Teenage Mutant Ninja Turtles II' has excessive comic-book violence which teaches susceptible youth that violence is the best solution to conflict and inter-personal problem-solving. The National Association for the Education of Young Children, the National Coalition on Television Violence, the American Psychiatric Association, and *Movieguide* have cited 'Teenage Mutant Ninja Turtles' for causing violence in schools."

Dr. Theodore Baehr, publisher of *Movieguide*, emphasizes, "Research must be honest and accurate to be valuable to society and especially to parents who are concerned about the movies their children are seeing. *Movieguide* provides accurate information."

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Marian Van Til, page editor

Newly hired world vision official recounts conversion in captivity

Carole Lynn Shew

MONROVIA, Calif. (EP) — Jerry Levin, an atheistic Jew for most of his life, found Jesus Christ during one of the lowest moments of his life — while he was chained to a wall, being held by Lebanese political extremists.

Just a few months earlier, Levin, now newly-hired director of the news and information services department for the Christian relief and development agency World Vision, had been asked to take over the Cable News Network (CNN) bureau in Beirut. It was December, 1983, and Levin jumped at the chance. A few days later he was on a plane to the troubled Middle East.

"Years ago, Jerry and I had made a pact to go if he were ever offered an overseas assignment," Jerry's wife, Sis, wrote in *Beirut Diary*, her book about her husband's kidnapping and her efforts to free him. "When

that assignment was Beirut, we didn't hesitate. Beirut was 'where the action was,' as newspeople love to say. And this husband of mine was a newsman through and through...."

Levin arrived in Beirut on Dec. 23, 1983. A few weeks later he was joined by his wife and for the next months he worked long hours covering a country which had been thrown into chaos by an eight-year civil war.

Kidnapped

Although there were dangers all around them, the Levins believed that as representatives of the media they were relatively safe. But on the morning of March 7, 1984, Jerry Levin was kidnapped on his way to the bureau.

For the next year, Levin was chained to a wall, unshackled only long enough to make a daily visit to the bathroom. He was forced to wear a blindfold

whenever his captors were in the room. He had no idea what was happening on the outside — whether efforts to have him freed were progressing, or even whether they were being made.

During the first weeks of his captivity, although he was physically bound, Levin was mentally active. He replayed over and over again the fondest memories he had of time spent with his wife and family members. He recalled to mind his favourite operas. And as the time in captivity extended into months, he began to consider eternal questions.

He describes his coming to faith as a moment in which "I approached and then crossed a kind of spiritual rubicon, a diminishing point in time, a shrinking thousandth, then millionth of a second, on one side of which I did not believe and then on the other side I did."

"I had a terrible dilemma," Levin told *EP News*. "As I

approached my moment of truth, I knew this spiritual package included Christ. In terms of the way human beings treat each other, in terms of love and forgiveness, I thought it was all wrong. It left [the forgiver] terribly vulnerable and in a weakened state."

'Cosmic catch-22'

When Levin described his conversion to his wife upon his return from Lebanon, he told her he had reached a "cosmic Catch-22." Early in his captivity, all of which was spent in solitary confinement, he felt a compelling need to talk. But to whom? If he talked to himself, he feared, it was a sign he was going crazy. The only other possible audience was God.

Except Levin didn't believe in God. "I told myself that unless I believed one hundred per cent that there was somebody there to talk to — if even one per cent of me

doubted, if even one-millionth of one per cent of me doubted — then I reasoned that I really wouldn't be talking to God at all. I would instead be doing precisely what I was afraid of doing — talking to myself and 'going crazy.'"

After some time of consideration, "I no longer had any problems with faith," Levin said. "I had a problem, and that was Christians. That was because so many people who profess to live according to what [Christ] taught had done a pretty sorry job of it. Of course, we're all sinners and the point was that I shouldn't blame him or reject him because of some of his errant followers."

He added, "I had to conquer a stereotypical prejudice — I can't blame Jesus for the bad apples."

Fulbe Christians in Guinea meet for mutual encouragement

GUINEA, W. Africa (CRWM) — "The bread was a finger-shaped loaf bought from a tub along the streets of the town and the wine was a red soda called Vimto," says missionary Dave Campbell, recalling a communion service in Guinea, West Africa, during the first conference there of Fulbe Christians last April.

"We communicants sat in a circle on bamboo mats and heard the Apostle Paul's words about Christ's body and blood," he adds. "I'd never before heard these words in Pular, the language we've been studying for nearly two years. It was a moving moment."

Campbell and his wife, Joyce, are part of a team of 11 missionaries from Christian Reformed World Missions and World Relief who have worked among the Fulbe people of Guinea since 1985. There are 15 to 20 million Fulbe people

spread across West Africa, with three million in Guinea. Most of the Fulbe are Muslim and very opposed to Christianity.

"When we first came to this country two years ago, missionaries were counting about seven Christians they knew of among the Fulbe in all of Guinea," Campbell says. "At the conference in Mamou, there were about 20 Christians gathered to discuss what it means to be a Fulbe Christian."

High cost of faith

For many of these new Christians, believing in Jesus Christ in a mostly Muslim culture means the loss of friends and family relationships. Several Fulbe Christians haven't declared their faith to their families, and some who have openly professed Christianity have endured persecution.

All those at the conference shared stories of how they became Christians. Other topics included how and when to tell their families of their new-found faith in Jesus. Since the majority of the Fulbe Christians in Guinea are young men, many of whom are the only Christians in their communities, there was serious

discussion on the topic of marriage for Fulbe Christians.

"My role at the conference was to record the whole event with a portable recorder," says Campbell, who was sent to Guinea to produce radio programs in the Pular language. "At least three of the young Fulbe Christians have written songs, and I was careful

to get these on tape when the conferees sang. Now each group will get a copy of the tape to help them remember songs."

Fulbe Christians hope to have other conferences in the future as they plan to evangelize their own people.

Former U.S. President Carter intercedes for China's religious prisoners

Andrew Wark

HONG KONG (NNI) — Former United States President Jimmy Carter urged Chinese authorities to grant an amnesty to the country's religious and political dissidents during an unofficial visit to China in mid-April.

Carter, the director of Global 2000, a U.S. program aimed at improving health and food self-sufficiency in developing countries, was visiting China primarily to promote programs for the disabled.

Speaking to an audience of students and faculty at the Beijing Foreign Affairs

College, Carter said the Chinese government, as a member of the United Nations, is bound by international human rights commitments and should expect to have its policies scrutinized.

"The exercise of these basic principles of inquiry, involving such principles as freedom of expression and freedom of religion, do not comprise interference in the internal affairs of another country," Carter said. "Your government is expressing grievances toward the United States for making these inquiries and expressions of concern."

During a meeting with

Chinese Premier Li Peng and Communist Party chief Jiang Zemin, Carter discussed human rights and religious freedom issues in China and asked for an amnesty for all "non-violent dissidents" being held in Chinese prisons.

The Chinese leaders gave Carter a similar answer to that given to a visiting delegation of U.S. Congresspersons in March, explaining that China's judiciary was independent and could not be influenced by the country's leadership. Nevertheless, most Sinologists agree that the nation's judiciary, like other government organs in China, takes direction from the Chinese Communist Party.

"My approach to human rights is that there is totality that is involved here, not only the basic necessities of life, which are obviously important, but others including peace, freedom of religion, freedom of assembly and freedom of speech," Carter said after meeting with Chinese leaders.



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Integration of faith and work

In a moving "personal opinion" (*Mennonite Brethren Herald*, May 17), Dr. John Redekop touches on a matter that is dear to the heart of Reformed people: the integration of faith and work (also scholarly work). Too often the two are separated from each other, until we suddenly begin to see that "all of life is religion" and that the Lord does not allow us to divide our life into two pieces: the "sacred" and the "secular." Listen to Dr. Redekop:

"I know whereof I speak. For the first years of my teaching career I was a prime example of this unfortunate phenomenon. Partly because of fear and partly because I naively thought it the right thing to do, I consciously separated the most important part of my life from my daily labours. The closest that the two ever came was that I committed myself as a Christian to be the best teacher I could and generally to make the right ethical decisions. I also decided to be supportive of student Christian clubs.

"The idea, however, that God had placed me in a particular setting of mainly non-Christians as a place where I should live out the Great Commission largely escaped me. That "commission" obligation was mainly reserved for my church and conference-related activities.

"Only gradually, largely because of the modelling of

some Christian Reformed friends who had a better approach, did I realize how extensively I had compartmentalized my life. I was a Christian who happened to be a high school teacher and later a university professor, rather than a Christian teacher and a Christian professor.

"Eventually I repented of such compartmentalization, and God has forgiven me. I now realize that 'Jerusalem' for me is not the church but the university community and, of course, my home and its neighbourhood. My teaching, my research, my writing and my relationships must fundamentally incorporate my Christian commitment. My initial, faulty application of belonging to a "separated people" has, fortunately, been set aside. The process of Christian integration has been under way for several decades."

The Columbus anniversary

The *United Church Observer*, among other groups, frowns on a "celebration" of the 500th anniversary of Columbus' "discovery" of America next year. It sees (in its May issue) the anniversary as an incentive to rewrite our history books and to give renewed support to Native groups. We read:

"Columbus, we were taught, discovered America. My old school history textbook (which remains on my shelf, for some mysterious reason, to this day) describes his 'spectacular success of 1492' and says proudly that 'Spaniards, Portuguese, English, French and Dutch all shared in this era of discovery which has been truly called America's heroic age of maritime exploration.'

"My old textbook doesn't explain, however, that there were already somewhere between 13 and 100 million people on the continent Columbus 'discovered,' and that less than 100 years later, in 1570, an Italian census showed there were nine million left. Some Native nations disappeared completely. With the ravages of the slave trade, disease, and incredible cruelty (like Columbus' habit of obliging each Native over the age of 14 to bring in a certain quota of gold every three months or have both hands cut off) it became necessary to bring in thousands of African slaves to take the place of a massively depleted Native population.

"Argentinian theologian Beatriz Melano Couch, speaking in Toronto recently, explained that all this was marked by an arrogance so profound the European

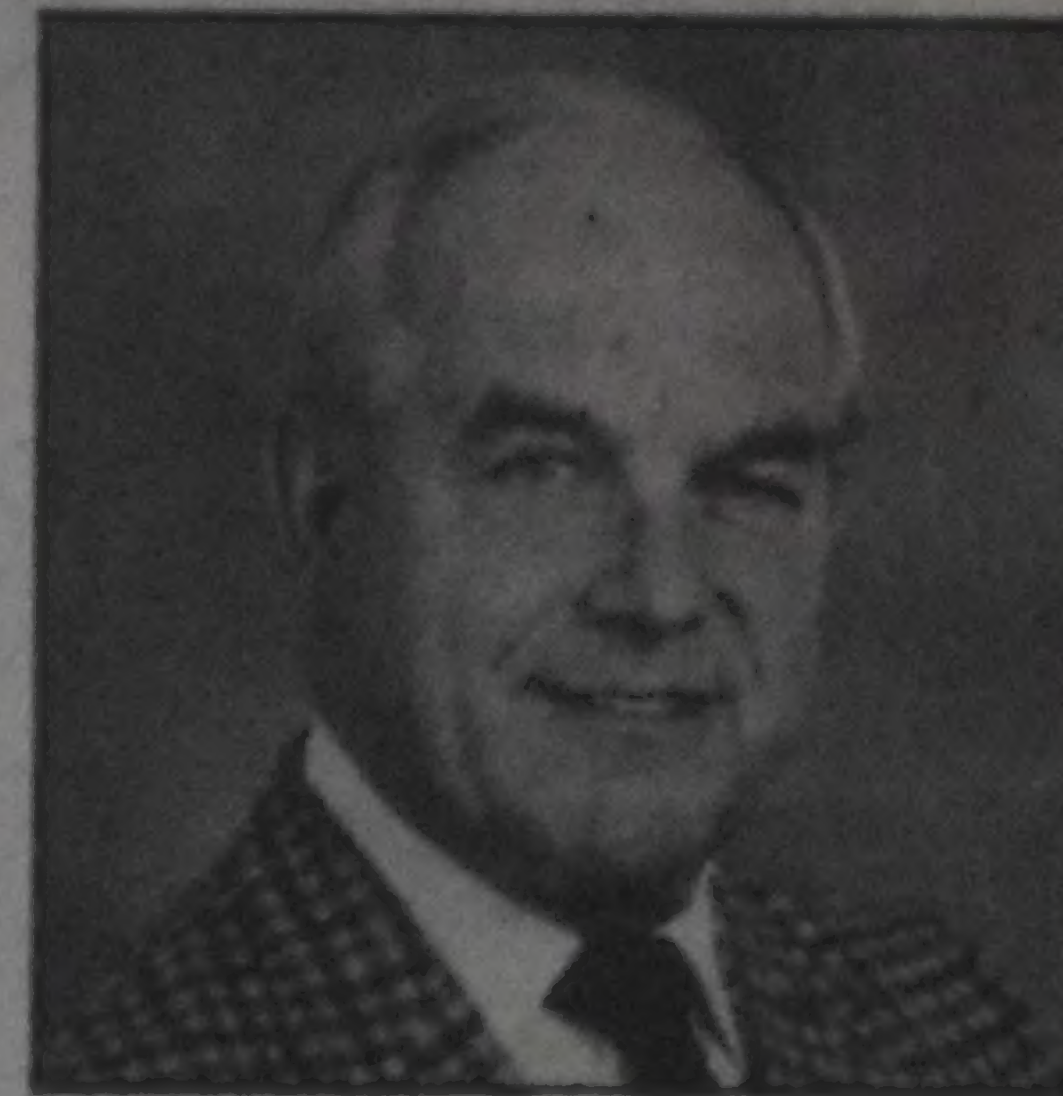
conquerors couldn't even recognize the remarkable civilization they were destroying: 'In Mexico, they had collection of garbage and sewage disposal. In Europe, they still had sewage in the streets.' The Spanish conqueror Cortez, she said, sent his monarch a fabulous astronomical calendar wrought in gold. The monarch, not knowing what it was, promptly had it melted down.

"Spain is celebrating the 500th anniversary of these events, including the World's Fair in Seville, in 1992. The Canadian government is building and staffing a pavilion there.

"But the \$33 million the Canadian government will be spending is money the United Church's All Native Circle Conference (ANCC) says should be directed to education and a re-writing of history books. The Spanish conquest marked the beginning of other 'discoveries' in North America. And 'we are trying to support aboriginal people there in their struggle,' says Alf Dumont, speaker of the ANCC. 'This is global, not just Native Canadians. It affects us all. We need to help Canadians be aware that any focus in 1992 is a focus on the struggle for aboriginal rights.'"

Canadian Church Scene

Jacob Kuntz



Not enough reform

Peter Trueman, in his always readable "National Comment" in *The Catholic Register*, writes in the issue of May 11 on the Reform Party and its merits. It is his opinion that the goals of this party are "too moderate" for a party driven by prejudice. Canada's parliamentary system needs a much more severe shaking than this party provides!

"There is a lot to be said for the Reform Party, which at least has the decency to call a spade a spade. It is a product of the prairie provinces which, understandably, are sick of being ignored in confederation; and it has not been afraid to point out the obvious: that we just can't go on this way with Quebec. It is opposed to too much unresponsive government, and it is in favour of fiscal responsibility.

"Those are moderate goals, for which most reasonable Canadians would have some degree of sympathy. Too moderate, perhaps, for a party

marching under a reform banner. And like the objectives of the Bloc Populaire in Quebec, rooted in the negative.

"In addition, if I am honest, I have a suspicion that deep down, what drives the Reform Party is prejudice — prejudice against the East, prejudice against French speakers, prejudice against anything foreign to the grassroots conservatives who are its founders and supporters. It is essentially the same force, I fear, that drives the Bloc Populaire, and it won't go away although both try to put a smiling face on it.

"Obviously, there is a lot of

room in this country for negative politics. We need reform. If the Meech Lake crisis has proved anything, it is that the Canadian political leadership, both provincial and federal, is completely out of touch with its constituency."

"That is why I suggest that even if you discount my suspicions about Reform party prejudice, its goals are far too moderate to be worth considering. What is needed is for our Canadian parliamentary democracy to be taken by the scruff of the neck and given a severe shaking."

Considerations on the disappearance of a journal.

Quite suddenly, readers of *Reformed Journal* found not their familiar journal but a new magazine, *Perspectives*, in their mailboxes. It turned out that *Reformed Journal* had ceased to exist and that a merger took place with *Perspectives* (a magazine of the Reformed Church in America). *Christian Week* commented on this disappearance in an article, "Lament for a Journal," and probed into the reasons for its demise.

"Alas! The *Reformed Journal* expired in December. This sprightly magazine, published under the auspices (but never the heavy hand) of the Eerdmans publishing house in Michigan, brought wisdom and humour, poetry and prophecy, scholarship and insight to many readers — but not many enough. For lack of subscriptions, a magazine has perished.

"Alas for thoughtful Christianity in North America, because the *Reformed Journal* occupied a unique niche: a magazine which offered timely commentary, fresh fiction and poetry, scholarly essays and incisive reviews, all out of an orthodox Protestant

perspective.

"The *Reformed Journal* addressed Christians who don't need dramatic graphics and short articles to keep their attention. And apparently there aren't enough of those to keep the magazine going.

"Postal rates aren't the main problem, though. Christians who don't read, or at least don't read seriously, are the problem. A lot of postal rate sin can be covered by the loving support of readers' subscriptions and, yes, donations. But evangelicals need to make two changes in their thinking if more casualties are not to occur.

"First, Christians need to read more and to consciously

choose to read the best literature available.

"Second, Christians need to support these important magazines as ministries, not just pay for them as services.

"Best wishes to *Perspectives*. But alas for the *Reformed Journal*. Alas for Christian publishing. And alas for us if we allow the remaining few serious magazine voices to languish unheard in the din of mediocre media — Christian or otherwise."

Jacob Kuntz is an emeritus minister of the Christian Reformed Church, living in Kitchener, Ont.

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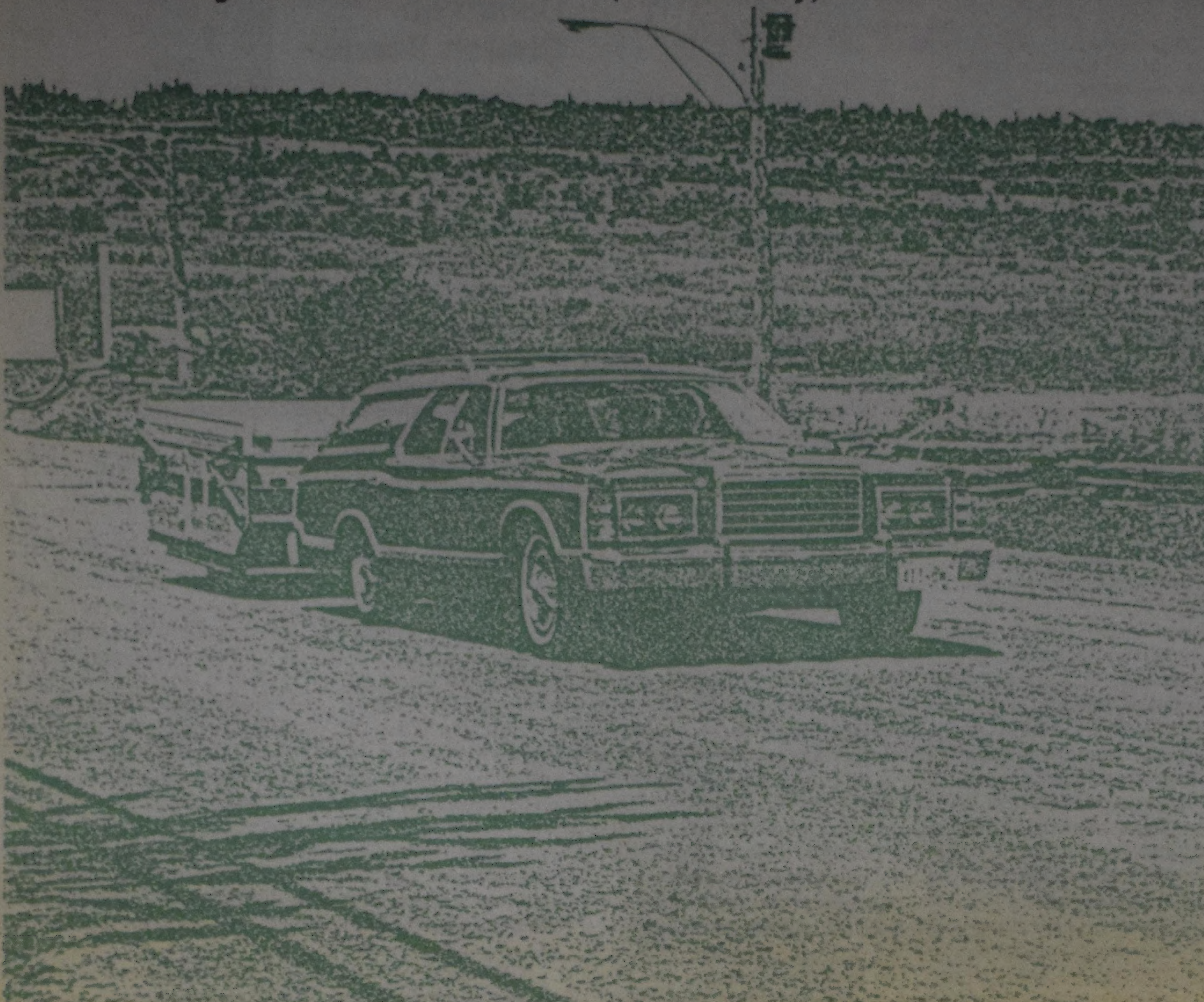
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Features

A birthday to remember? (A true story)



Bert Witvoet

The day started off routinely enough. It was a bright sunny morning, just like a dozen or so other sunny mornings to which we had recently awakened.

As I got into the car I thought that its interior space was a bit messier than my already low standards normally permit. The glove compartment was open. A few things lay strewn on the seat and the floor. I looked at the radio. The cover had been torn off and the knobs were missing. "Somebody was in this car last night and tried to rip out the radio," I said to Alice as she stepped in beside me.

She agreed. We both felt stunned. "I wonder what made them give up," she asked. She talked as if there had been more than one.

My mental picture was of a male, probably a young male at that. "Yeah, maybe someone startled him. It looks like nothing else is missing," I responded.

Since there was no time to lose if Alice was to catch the bus to work, we filed the matter into our collective memory to be retrieved when we got home again at night, and drove off. We did say to each other that we should be more careful about locking doors from now on. Concerns over security have never been a strong point with us.

Later, at work, our son John was on the phone. "Someone was in my car last night and

took my sunglasses," he said.

"Anything else missing?" I asked.

"Not that I know of," was the answer. "Ed phoned me and said that his car door was also ajar, but there was nothing missing, just stuff pulled out of the glove compartment and left on the seat and floor."

I told John what we had discovered in our car that morning. "How do you feel about it?" I asked him.

"Oh, I'm not worried about my sunglasses," he answered. "I keep thinking of this guy. The Lord is going to judge him some day unless he turns around."

I agreed.

"I've been praying about it," said John. "I prayed that the Lord would forgive him for what he did and I prayed that I might meet him and help him."

"That's a pretty good attitude," I replied, thinking to myself, "Fat chance that he will ever meet the guy."

A few hours later while I was having lunch in the office, John walked in and held up a car key. "Here's the key to the green car," he said.

I was going to say, "Yes, so what?" but something about John's demeanour held me back.

"Did you know that the green car was stolen this morning?" John asked.

I shook my head. "I thought Steve had taken it to work."

"No, Steve took his bike to work."

"Really, what happened?"

Hey, that looks familiar!

John began to tell the story. He had gone to buy himself a new pair of sunglasses. On the way back he saw a very familiar car coming from the opposite direction. It appeared to be our green station wagon. There may be other cars like it in the city of St. Catharines, but with a crooked bumper and dents in the rear fender the car had all the earmarks of having been backed into a tree by a member of his family.

John turned around and started to follow the car. The person driving it was not Steve. Then who was it? The car turned into a side street and John followed. Another turn to the left and one to the right; John was hot on its tail. Finally the driver pulled over behind a parked car and John pulled up right next to the station wagon. He rolled down the right front window.

"What?" the other driver wanted to know. He was a young man, dressed somewhat shabbily.

"Do you know Steve?" John asked him, thinking that perhaps Steve had given someone permission to drive the family car.

"No, I don't know any Steve," was the curt reply.

"Whose car is that?" John asked again.

"It's my car," came the reply.

"I don't think so," said

John, backing up his car a little to take another look at the rear fender. "You stole that car, didn't you?"

The young man mumbled a bit and then said that he had found the car in a church parking lot somewhere with the key in the ignition. "I don't think you found it there," said John. "That's my Dad's car. Last night it was in front of our house. Somebody went through our other cars and must have taken this car. Did you take it?" The young man denied it, sticking to his story about finding it somewhere in a church parking lot. "But even that is stealing," replied John.

"No, I just took it for a ride," was the answer.

"If I were to go to the car parked ahead of you and found the key in the ignition and decided to drive away, wouldn't I be stealing that car?"

"Yeah, I guess so."

Let's talk

John was shaking his head. "I can't believe this," he said to himself. "I can't believe this is happening." He was thinking how strange it was that he was actually talking to the guy who had taken our car. "Why don't you get into my car?" he suggested. "I want to talk to you."

The fellow declined, not feeling secure about the whole thing. "Here's the key," he said, throwing the single car key on the front seat of John's

car.

"Look, we're both nervous," said John, trying to put him at ease. "I'm nervous and you're nervous. I want to help you but I don't know how to help you. Why don't you sit down and we'll talk?" The young guy declined again.

"Why did you steal it?"

John wanted to know.

"I don't know why I took it," the fellow said, looking the car over with a critical glance. "It's a piece of shit."

John chuckled, still shaking his head. "Why did you steal it?" he again wanted to know. The fellow began to tell him that today was his 18th birthday and that nobody had wished him a happy birthday.

"Don't you live at home?" John asked. The fellow told him that he lived on the street and that his parents had kicked him out of the house.

John proceeded to tell him that stealing was wrong, that it was not "cool." He further told him that he himself was a Christian and that rather than turn him in to the police he wanted him to learn something today. They talked some more. The fellow told John that his parents were Christians, too—Jehovah's Witnesses, at least, but he didn't believe any of it himself.

"I hope you learned something," said John, after hearing him out. He noticed that the guy was a bit emotional.

"Yea, I think I did," he answered. He reached out, shook John's hand and walked away.

"Did you ask him about your sunglasses?" I wanted to know, after hearing John's unbelievable story.

"No, I let him keep the pair he was wearing. He had taken them from the station wagon. I wanted to give him something."

My mouth dropped open. "He probably stole your own pair, too," I said.

"Look," said John, "It says in the Bible that if someone wants your coat, you should give him your other coat, too." I couldn't deny that, but I could not for the life of me figure out why the fellow needed two pairs of sunglasses. "I don't know whether I did the right thing or not," said John, noticing my puzzlement.

"I believe you did, John," I answered. "You showed him real kindness. You put me to shame." Together we left the office and walked to his car. "I guess the Lord really answered your prayer," I mused as we drove away to retrieve the green station wagon parked somewhere on a side street.

In spite of the young man's opinion of the vehicle, I was glad to see it waiting for us. And we had not even missed it!

M.E. or 'Yuppie flu': A frustrating, long-term illness with no cure in sight

Nandy Heule

Karen Kirkby Hardy, a former nurse, tries to avoid sick people these days.

The 35-year-old woman from Pelham, Ontario, says she went on early retirement six years ago at age 29 after contacting a debilitating disease many people still know as "yuppie flu."

While doctor's try to define causes, symptoms and treatments for the illness, it's clear to their patients that "yuppie flu" isn't a flu but a long-term disability.

After contracting the illness, Kirkby Hardy says she ran from doctor to doctor for two years, only to learn that they didn't seem to know what was wrong with her.

M.E. (myalgic encephalomyelitis) is the name now commonly used for Kirkby Hardy's condition. It's also been called chronic fatigue syndrome and Epstein-Barr syndrome. M.E. has sapped Kirkby Hardy's energy, impaired her breathing, and depressed her immune system, causing her to catch many other bugs going around.

"After six years I'm now showing gradual improvement, but I'm still functioning on a lower level and constantly on

the defence," she says. Kirkby Hardy says she still needs to avoid people with illnesses, maintain a regular schedule of rest and stick to a strict diet without coffee, alcohol, white flour or sweets.

A lonely life

At a recent meeting of an M.E. self-help group in Fonthill, Ont., a 65-year-old woman said it hurts to be ill, but maybe it hurts even more not to be understood.

"My two daughters are fed up with hearing me, so I've got to learn to be quiet (about feeling fatigued)," says Freda who became ill in 1987.

"My girlfriend says I've got to push myself and get out of the house," she says. "I don't try to say anything anymore — they think we're nuts."

Sharon, who had to quit her job at a local veterinarian clinic, echoes Freda's concerns about the loneliness that seems to come with this chronic illness with few "visible" symptoms.

"My teenage daughters are not very understanding of my sickness," says Sharon, adding she is very discouraged that after five years she is not feeling any better.

"I have to plan for everything I do," she says,



On their "good days" Margaret and Angie, both suffering from M.E., like to have coffee at Alice's Restaurant.

sitting next to her mother who decided to attend the M.E. self-help group to gain a better understanding of her daughter's illness.

Lydia Neilson, national coordinator of about 200 M.E. self-help groups in Canada, says the average person doesn't know what to look for in M.E. patients — they don't see the numbing fatigue, aching muscles, sore throats and spatial disorientation.

Lydia Neilson, with the Ottawa-based Nightingale Research Foundation dedicated to finding a cure for the illness, says about 100,000 Canadians are known to suffer from M.E., including a growing number of teenaged girls and children.

There might be many more M.E. patients who remain undiagnosed or misdiagnosed because doctors are unfamiliar with the disease, says Neilson. "That's the scary part," she adds.

She says some M.E. patients recover in about a year, others take between one to six years to fully recuperate, and a third group struggles off and on with the disease for their entire lives.

Some find support

Margaret, a member of the St. Catharines M.E. self-help group and also a member of a Christian Reformed Church, has been ill for about a year.

She says her Christian friends have stuck with her. Yet, she adds, it is sometimes difficult for church people to understand that attending a Sunday morning service might be impossible while a quiet cup of tea at a local restaurant on Monday might be fine.

Meanwhile, Margaret says

she's forced to sit back and watch while her husband and adult children take over most of the household duties.

"My husband and kids get upset if I do too much; they make it very comfortable for me," says Margaret.

Not all women find that kind of support at home and this might be one reason why about twice as many women as men are now seriously ill with M.E.

Neilson says that research indicates it's very important during the early stages of M.E. that patients take plenty of rest. Many women with jobs, husbands and children don't have time to take the rest they desperately need to fight the M.E. virus, says Neilson.

Expensive medicine

There's no known cure for M.E., but different patients have successfully experimented with products such as Evening Primrose Oil, strict diets, and other remedies.

At the self-help group, Karren says three capsules of Primrose Oil a day is helping her fight M.E. She says she's back to her nursing job once a week for a four-hour shift and has been able to accept invitations to some very important social events.

She says she buys the Primrose oil in bulk at 180 capsules for \$30, but her drug plan, like most other private insurance plans, doesn't pay for over-the-counter medications. Many already financially strapped M.E. patients say they simply can't afford to spend money on remedies that might not even help.

Nelson, 44, a design draftsman, says he's been off

work for three years and can't afford to pay for health food store remedies unless he can go back to work or receive a government disability cheque. He says he feels hopeless about either option.

"When I walked into the disability office the clerk told me the fact that I showed up in person disqualified me for payments," says Nelson.

'Fed-up' husband

Selma, a 44-year-old mother of two daughters attending university, says she would buy Primrose Oil or other medications if she were to become eligible for disability payments to pay for them.

"My husband has forked out all this money for all these people to see and medications to take; he's getting fed up," she says.

Selma says she's been ill with M.E. for 10 years and isn't getting any better.

During a recent trip to the mall she felt particularly fatigued and came "very close" to asking her husband to push her in a wheelchair.

"I felt so bad staring at that wheelchair; if my husband would have offered to push me, I would have said Yes. But he looked at me with this don't-do-this-to-me look. I felt miserable."

If you would like to receive more information about myalgic encephalomyelitis, self-help groups, or the Nightingale Research Foundation newsletter, please contact the foundation in Ottawa at 619-738-9643.

Nandy Heule is a part-time journalist living in St. Catharines, Ont.

Causes and symptoms of M.E.

Lydia Neilson of the Ottawa-based Nightingale Research Foundation says there have been 59 M.E. epidemics since 1934. According to a recent report by the foundation, in recent years "the chronic illnesses appear to be infecting an increasing number of children, students and adults."

In a recent article, Dr. Byron Hyde, also of the Nightingale Research Foundation, says "M.E. is an exhausting viral infection that injures the brain, immune system and muscles of its victims."

He continues: "The only viruses repeatedly identified in connection with M.E. are the polio family of viruses."

A recent survey by Dr. Anne Mildon of Toronto indicates that about 70 per cent of M.E. patients claim the disease started "with a sudden acute flu-like illness usually proving to be difficult to shake."

Mildon says a large majority of M.E. patients are "achievers" who did well in their jobs, exercised weekly, ate a healthy diet and spent time with friends. This appears to be the reason why M.E. first became known as "yuppie flu."

What follows is a condensed symptom check-list used by Dr. Joy Goldstein of Anaheim Hills, California, and reproduced by Dr. Mildon in her paper on M.E.:

- Fatigue, usually made worse by physical exercise.
- Cognitive function problems such as attention deficiency calculation difficulties, spatial disorientation and memory disturbances.
- Depression, anxiety, mood swings
- Sleep disturbance and headaches.
- Recurrent flu-like illnesses, often with a chronic sore throat.
- Severe premenstrual syndrome (PMS).

(Editor's note: Anyone suspecting they have M.E. should see their doctor to rule out other diseases which might produce similar symptoms and to receive appropriate medical treatment.)

Environment

The greenhouse effect: fact or fiction?

Henry Brouwer

During the past number of years, numerous reports warning of increasing global temperatures have been released. Six of the seven warmest years on record have occurred since 1980. There are dire predictions of the polar ice caps melting, coastal lands flooding, and large areas presently under cultivation turning into desert. It is thought that the concentration of gases in the atmosphere, such as water vapour and carbon dioxide, cause what is called the greenhouse effect.

Prior to the industrial age, the concentration of carbon dioxide (CO₂) in the earth's atmosphere was about 280 ppm (parts per million, or 0.028 per cent). Today, it is about 350 ppm and rising at an increasing rate (see graph). Based on the current rate of increase, the CO₂ level could be at 400 ppm or higher in the next 50 years.

Where does the CO₂ come from? Burning of fuels, respiration of animals and

decay of plant matter all release CO₂ into the atmosphere. The structure of the creation is such that this CO₂ will be removed from the atmosphere through the process of photosynthesis, in which it is converted back into plant matter (this is often referred to as the carbon cycle). As a result, a balance, or as we say in chemistry, an equilibrium, exists, resulting in a nearly constant level of CO₂ in the atmosphere.

But with the advent of the industrial revolution, fossil fuels (initially in the form of coal and later oil and gas), were burned in increasingly large amounts to fuel the new industrial societies. This released large amounts of CO₂ into the atmosphere, much more than plants are able to remove through photosynthesis. The problem is made more complex by the fact that large tracts of forests have been and are still being burned or cut down every day, further increasing the release of CO₂ and reducing its natural recycling. Although

oceans also have the ability to absorb CO₂, and convert it into carbonates, of which limestone is an important example, they too have a limited capacity for absorbing the excess CO₂ currently being released into the atmosphere.

The known deposits of fossil fuels are immense, with oil and gas constituting about 10 per cent and coal the remaining 90 per cent of the total reserves. So far, we have used less than two per cent of the known fossil fuel reserves world-wide and this has already substantially increased the CO₂ level. Imagine what will happen to the level of atmospheric CO₂ when a country such as China, with vast reserves of coal, achieves the same standard of living as North Americans, with the equivalent energy per use per capita!

What, you may well ask, can be done to reduce the possibility of the world experiencing an increase in global temperature? It ought to be apparent by now that we must reduce the sources of greenhouse gases. North Americans are the energy gluttons of the world, using an equivalent of about 40 barrels of oil per capita annually! In contrast, the average Nigerian uses only about two barrels, mostly in the form of renewable fuels (e.g., wood). Government must set goals for reducing our dependence on fossil fuels, something that both Canada and the U.S. have been very slow to do. Standards for energy efficiency of vehicles, buildings and appliances must be dramatically increased and utilization of renewable energy sources stepped up. Public transportation systems, especially between cities, must be improved. Bike paths should be built to encourage biking. Perhaps if the price of fossil fuels reflected the total cost to society (including environmental impact and health effects), then we might use the fuel more efficiently. It is, from an environmental viewpoint, unfortunate that the price of oil is still so low.

In addition to reducing energy usage we must also stop using the atmosphere as a dump for all kinds of chemicals, from the sulphur and nitrogen oxides that cause acid rain, to the CFCs that deplete the ozone in the stratosphere, to the gasoline vapours that cause smog in our cities. Reducing our use of fossil fuels will also reduce the quantities of other pollutants currently released into the atmosphere. In a sense, we cannot separate the greenhouse effect from all the other environmental problems the world is facing — God's creation is a unity and whenever one part suffers, the rest

Changes in Carbon Dioxide Concentration in the Atmosphere

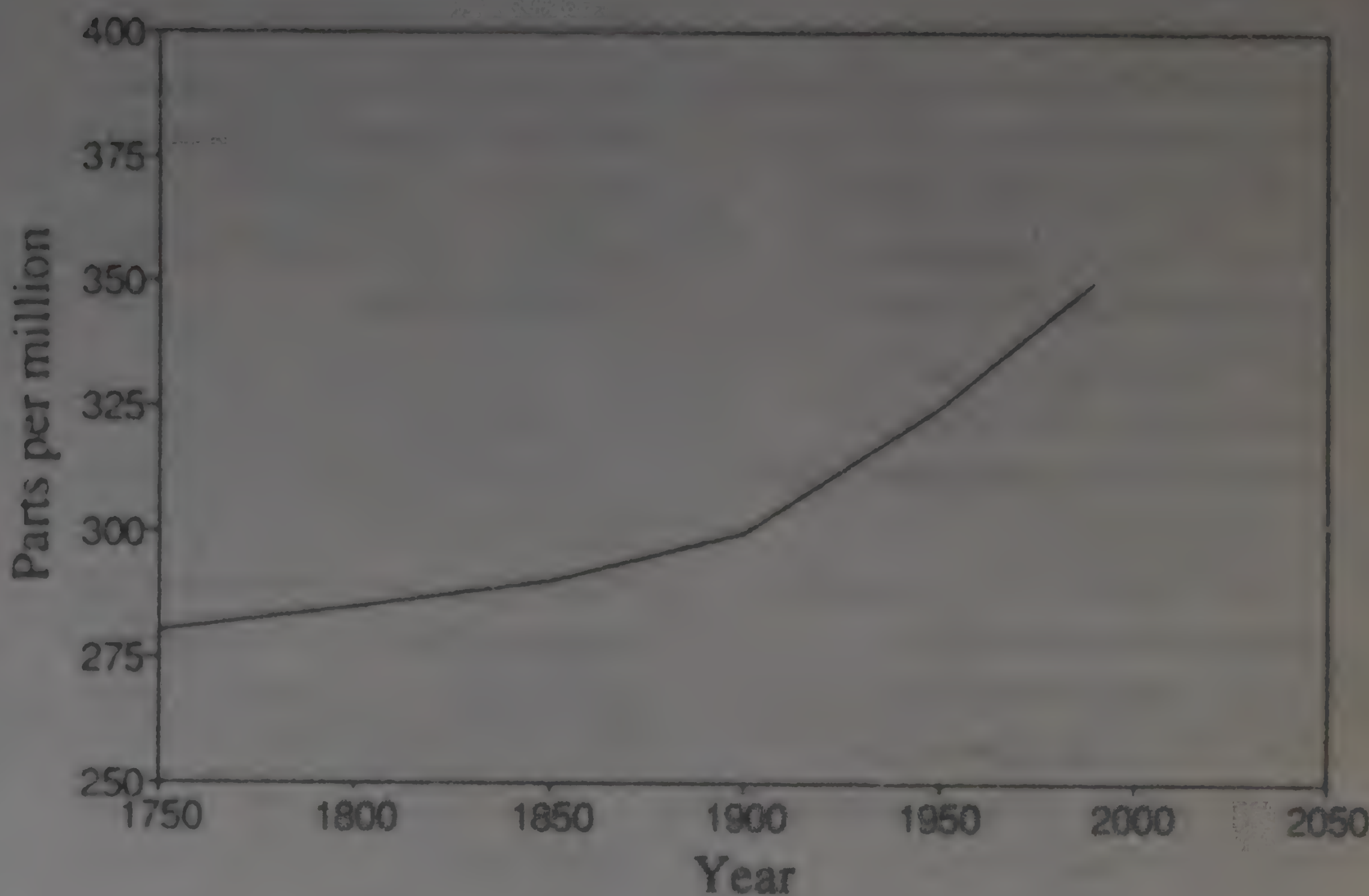


Photo: C. C. Glen

"It is thought that the concentration of gases in the atmosphere, such as water vapour and carbon dioxide, cause what is called the greenhouse effect."

Another 20 species added to endangered list

C.C. Staff

OTTAWA — All three populations of Peary caribou in the Arctic, polar bears, and two groups of grizzlies have been added to this year's endangered species list put out by the Committee on the Status of Endangered Species in Canada.

The committee, which acts as an advisory body for federal and provincial governments, added four plants, two birds, two fish, three mammals and seven reptiles and amphibians (some species count as two on the list because of the distinc-

tiveness of the groups).

This year's list is expected to be controversial because it includes game species. Both the grizzly and the polar bear can be hunted in Canada.

Chuck Dauphine of the committee told the *Toronto Star* that his organization isn't trying to stop hunting but it does want more protection for the species on the list.

This year's additions bring the total number of endangered plants and animals in Canada to 213, up from last year's 192. *With files from the Toronto Star.*

Added to this year's list:

- Birds:** The Louisiana water thrush and two populations of loggerhead shrikes (found in eastern and western Canada).
- Mammals:** Polar bears, two groups of grizzlies and all three populations of Peary caribou in the Arctic.
- Plants:** The Illinois tick-trefoil, the thread-leaved sundew, white prairie gentian and golden seal.
- Fish:** The chestnut lamprey and northern brook lamprey.
- Reptiles and amphibians:** Eastern massasauga rattlesnake, blue racer snakes, eastern yellow-belly racer, Lake Erie water snake, spotted turtle, eastern spiny softshell turtle and small-mouth salamander.

suffers as well.

But what can you as an individual do? Again, the most important thing is to reduce the amount of energy you use, both in your home and workplace. The average Canadian household produces 10 tons of CO₂ a year from electricity consumption alone. For example, operating a 100-watt light bulb for 10 hours produces about 1.2 kg of CO₂, if the electricity is produced from coal. Thus, turning off unnecessary lights, using the new energy-efficient light bulbs, doing dishes by hand, drying clothes outside, insulating your house, putting in better windows, buying a small, fuel-efficient car, walking to the corner store — all these activities not only save money, but, more importantly, they reduce the impact that you have on the environment.

Individually we also need to encourage politicians who are environmentally sensitive and are trying to enact legislation that will reduce our dependence on fossil fuels. We can write letters to our legislative representatives expressing concern about existing government policies. We can form support groups to encourage each other to live in a more stewardly manner and to work at improving our environment. Planting trees to replace ones cut down will also help to remove CO₂ from the

atmosphere while at the same time providing a natural form of air conditioning in our communities and beautifying the landscape. The list can go on.

Is the greenhouse effect fact or fiction? Changing the composition of the atmosphere is an experiment that cannot be conducted in a laboratory under controlled conditions. Consequently, the predictions of what may happen are often based on very complex computer models of the atmosphere. Perhaps not all of the factors are included; perhaps the model is incorrect; perhaps the effects of a higher global temperature will be beneficial. There are some scientists who disagree with the greenhouse effect theory. Nevertheless, it is quite apparent that the creation groans under the stresses currently placed on it. We often act as if our actions have no environmental impact. Yet as the population of the world continues to increase, and as the standard of living rises in Third World countries, the combined impact on God's creation is bound to result in more serious problems unless individuals, corporations and nations seriously heed the call to stewardly living.

Henry Brouwer is assistant professor of chemistry at Redeemer College, Ancaster, Ont.

Probing the mystery of sleep



Marcus Van Steen

(Canadian Scene) — In spite of the fact that the average human adult spends one-third of his or her life in sleep, very little scientific research has been done to explain why. Up to a few decades ago, the prevailing medical view was that sleep was as natural as breathing so there was nothing to study.

There were some who were even more negative. The famous Soviet biologist, Petrovich Pavlov, maintained that sleep is merely a conditioned reflex which

enables us to pass the time between meals. This was taken seriously by some, and just before the Second World War there were reports from Moscow of experiments to condition adults to do without sleep.

Until about half a century ago it was taken for granted in medical circles that nothing much of interest happened during sleep. Also, if anything was happening there was no way to investigate it without waking the sleeper. However, some researchers had determined one thing about

sleep, and that is you can't do without it. Experiments proved that patients deprived of sleep displayed signs of mental breakdown within a few days. This led to the theory that humans need sleep in order to repair and restore the higher nerve centres which undergo stress during the waking hours.

The success of this modest break-through encouraged others to delve into the so-far neglected area of sleep and by the early 1950s a number of sleep-research laboratories had come into being. One of these was at the University of

Ottawa, headed by Dr. Roger Broughton, who has acquired an international reputation for this research into dreams, which he says are important to the maintenance of mental health.

Sleep disorders are common

There are now more than a score of sleep research laboratories in Canada, but with about 40 per cent of adults experiencing some form of sleep disorder there is still a shortage of facilities to care for them. The treatment is complicated. The patient sleeps in the laboratory hooked up to sensors which record every change in breathing, blood pressure, brain activity, blood-oxygen levels and every other activity that takes place during the various levels of sleep.

The doctors dealing with sleep problems say it is unfortunate that people who have difficulty sleeping are labelled as having insomnia which, it is believed, can be cured by taking pills. Insomnia is a sign that something has gone wrong. Taking pills that knock the patient out for a few hours just makes it difficult for the researcher to find out what is robbing the patient of sleep.

At the Sleep Disorders Centre in Toronto, Dr. Jeffrey Lipsitz says that many of the problems associated with aging, such as memory lapses, difficulty in concentrating and

loss of appetite, are caused by sleep deprivation. The fact is, he says, that as people get older they require less sleep. Six hours of sleep is probably enough for most people over 70, but it has to be good, refreshing sleep. The problem, he says, is that most people over 70 have developed bad sleep habits which usually result in broken sleep and hours of tossing and turning.

Routine necessary

Lipsitz says the first step in achieving a satisfactory sleep routine is to go to bed at the same time every night and rise at the same time every morning. The bed, of course, should be comfortable and situated in quiet, dark surroundings. Alcohol should be avoided for at least two hours before retiring, in spite of the old belief that whisky or brandy encourages sleep. If you must have a night-cap it should be milk, or a fruit drink such as lemonade. That means no coffee, tea, colas, cocoa or chocolate. Even certain medications, such as those prescribed for arthritis, contain caffeine and can disrupt sleep. They should not be taken within four hours of retiring. Lipsitz adds that the elderly person who takes a 40-minute walk in the fresh air every day will sleep better than a person who has settled into a comfortable but lethargic lifestyle.

REFLEXION



REFLEXION

'With help from the man upstairs'

John Byl

George Foreman, at the age of 42, steps into the boxing ring with Evander Holyfield, and amazingly lasts the full 12 rounds without getting knocked out. Granted, as boxing fights go, this was not rated as one of the best. However, what I found most interesting at the end of this fight was how Foreman received the announcement of Holyfield's victory with a smile and a wink. Perhaps this is because they are brothers in the Lord.

I attended a banquet recently at which Rufus "Baby" Crawford gave a comical and gripping speech. He played seven years of football with the Hamilton Tiger Cats. Probably his best season was in 1984 when he broke Hal Patterson's 28-year-old record by running a total of 2,896 yards. That same year he was voted the Most Valuable Player on his team, and for the Eastern Division teams. His recent autobiography, of mediocre quality, is subtitled *A Dream to Defeat the Odds*. The odds were the normal difficulties any athlete needs to deal with, to which, for Rufus, was added a childhood asthmatic condition. As his playing record indicated, he did it! He ended his speech by saying, to a thousand people, that none of his accomplishments "would have been possible without the help of the man upstairs, Jesus Christ."

Contradiction in terms?

I remember officiating at an amateur wrestling tournament. While monitoring the weigh-ins one of the athletes, a member of the Christian Athletes-in-Action team, asked me if

I knew the four spiritual laws. These athletes worked persistently in athletic practice and performance to establish prestige so that people would listen to their story of the importance of a life committed to Jesus Christ.

The Christian professional athlete has long been viewed as a contradiction in terms in Reformed circles. In large part this had to do with playing on Sundays. Even those who watched or listened to sports contests on Sundays were felt to be "clandestinely desecrating the Lord's Day and sharing in this sin."

More recently the question of salaries has made people question how a Christian athlete can justify the amount of money some of them are making. Furthermore, we must wonder if it is pleasing to God to watch people box each other's brains out? I think not. I am told that one of the Alberta Christian Reformed Church consistories thought as I do a few years back when the CRC member Willy DeWit pursued olympic gold in boxing.

Surely it is demeaning to God to talk about him as "The Man Upstairs." Or is this being a "Greek to a Greek and a Jew to a Jew?" Is sport being taken seriously when it is being used as a platform for spreading the Gospel? We need to sit together with the Scriptures to talk about these things. We need to prayerfully support each other in this dialogue so the integrity of positive sport is not lost and the Gospel is spread.

John Byl teaches physical education at Redemptor College, Ancaster, Ont.

Canadian Scene postage story no mistake

C.C. Staff

OTTAWA — The following Canadian Scene item was distributed some weeks ago and was widely used by ethnic newspapers, radio and television: "According to a recent bulletin published by the GST Consumer Information Office, 'Consumers are advised that international postal services are not taxable if the total cost is \$5 or more per occasion. For example, if a consumer sends ten letters to Europe at a cost of 80 cents each, the purchase of these stamps would not be taxed. The

stamps must be affixed by, or in the presence of, a postal clerk. In this case the total cost of the service is more than \$5 and not taxable.'"

Some people have reported that they have been refused this privilege by postal clerks and even some postmasters have denied knowledge of the GST exemption. Canadian Scene assures all readers that the above information is completely accurate and confirmed by officials at Canada Post and the GST Consumer Information Office.

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News/views

From the mouths of children

Jacoba Bos

She appeared to be about five years old as she sat in church beside her father and her younger brother. Her long blond hair was tied in a loose ribbon hanging askew on the side of her head. Her hairdo was obviously the work of a man's hand.

During the sermon she fidgeted with her pink purse and the buttons on her dad's Sunday jacket while swinging her feet which were clad in grey

socks and old running shoes, a sharp contrast to the pink frilly dress she was wearing. She noisily savoured the peppermint in her mouth and the comforting shoulder of her dad who seemed to have trouble keeping his eyes open. A few times he dozed off during the sermon.

At collection time the little girl sprang into action. From the depth of her purse she produced a looney. After carefully examining the picture

of the Queen and rubbing her finger over the markings of the bird on the reverse side of the coin, she ceremoniously dropped the money on the collection plate, following the deacon's every move with wide open eyes. After that she joined the many worshippers in a lusty rendition of "Praise God from whom all blessings flow" at the end of the service.

While the other parishioners filed out of the pews, a lady

behind them started talking to the girl's father. "Is your wife not doing so well?" she asked kindly.

The young man nodded and with his voice nearly breaking told her about his wife's serious illness. His little son tugged on his arm. "Let's go now, Dad, I want to go and see Mom in the hospital." But the little girl listened intently to the conversation, her hand safely clasped in her dad's rough work hand.

Her hair ribbon had fallen to her shoulder.

They shuffled out of the pew to join the exiting worshippers when the little girl suddenly stopped. She shyly touched the lady's hand, looked up to her and said in an earnest voice, "Will you please pray for my mom?"

Jacoba Bos is a freelance writer living in Simsbury, Ont.

Canadian churches ask U.S. churches to join efforts against global warming

(CCC) — Canadian church leaders have sent a letter to their U.S. counterparts, urging them to get involved in the struggle against global warming.

"The majority of greenhouse gas emissions leading to global warming comes from northern industrialized countries. Yet it will be the poorer developing nations of the south which will experience the most devastating impacts of climate change.

"We believe that faith communities are called to respond both in helping to protect the integrity of creation and in responding to the justice demands of north/south relations.

"Canada and the United States bear a particular responsibility. Our country has the highest rate in the world of per capita emissions of greenhouse gases into the atmosphere. Your country is by far the largest single source of greenhouse gas emissions."

The Canadian church

leaders have asked the U.S. church leaders to press their government to endorse a World Climate Convention which will be proposed for adoption at the United Nations Conference on Environment and Development in Brazil in June 1992. Governments of the United States and the Soviet Union are "exhibiting considerable resistance to negotiating an effective convention," the church leaders say.

The letter adds that U.S. and Canadian governments should be urged to set targets for reducing emissions; support the World Climate Convention; and set up a fund to assist countries of the south to address the problem of global warming.

The letter is signed by representatives of the Anglican Church of Canada, Canadian Conference of Catholic Bishops, Evangelical Lutheran Church in Canada, Presbyterian Church in Canada and United Church of Canada.

Chief rabbi advocates Christian education

TORONTO (CCCI) — Whether through private or government-sponsored schools, children should be educated according to their religious heritage, says the Rt. Hon. Lord Jakobovits, Chief Rabbi of Great Britain and The Commonwealth.

The Chief Rabbi, who was in Toronto to receive the prestigious Templeton Foundation Prize for Progress in Religion at an awards ceremony held at the University of Toronto May 27, appeared with David Mainse on the 100 Huntley Street telecast.

David Mainse, host of the telecast, firmly believes that Canada is currently on a course very similar to the one charted by the United States' Supreme Court when it ruled as unconstitutional religious instruction and prayers in public schools. "I think it would be a tragedy if Canada would continue on the same course. I hope and pray that political leaders and others somehow get the message that

Lord Jakobovits has expressed."

Several years ago Lord Jakobovits supported a bill which reemphasized the teaching of Christian education, the reading of the Bible and prayers in public schools in Great Britain.

"I was keen that Christians should get a proper Christian education, and by the same token... that Jews should be able to get Jewish religious instruction, and Moslems their instruction," he says.

He believes that by denying children the opportunity to learn through the education system that "there is a God to whom we are accountable, that we are created in his image, and that we have a direct relationship with our creator," society is denying children their birthright.

Religion, says Lord Jakobovits, teaches that "we live not only to enjoy ourselves and have a good time, but that we live to make the times good."



Income taxes

At the end of every April Canadians go through the ritual of preparing and filing their income tax returns.

Income tax time is probably the most painful deadline to deal with for a number of reasons. First of all, there is a considerable amount of information to assemble and on which calculations were performed. Secondly, the tax return tells us specifically how much income tax we have to pay (or have already paid) for the preceding year.

If one were to add up income taxes, built-in federal sales taxes, provincial income and sales taxes, gasoline taxes, excise, customs taxes, property taxes and the GST, the average Canadian works the first six months of each year earning income to pay taxes and the remainder of the year working for him- or herself.

It is interesting to note the increasing importance that income tax has taken both in the minds of governments and taxpayers. Between 1867 and World War I, the federal government derived 80 per cent of its revenue through customs and excise taxes. The picture is considerably different now. Today the federal government derives approximately 50 per cent of its revenues from personal income tax, 15 per cent from corporate income tax, 12 per cent from sales tax and 10 per cent from customs and excise.

'Temporary measure'

In 1917, income tax was imposed as a temporary measure to finance the war effort. At that time the Income War Tax Act was 10 pages long. In 1948 the Income Tax Act was passed with few changes. The next major change occurred on January 1, 1972, when Bill C-259 was passed. Now it is common to expect tax legislation changes with every budget address. Major changes also occurred in 1981, and of course in 1987 we found out about "tax reform." The Income Tax Act now has more than 3,000 pages.

Those collecting the taxes understand how politically sensitive taxation is. Two centuries ago, J.B. Colbert, the famous finance minister to the King of France, commented that "the art of taxation consists in so plucking the goose as to obtain the largest amount of feathers with the least possible amount of hissing."

It is pretty safe to say that if given the choice, people would like to pay less tax than they are currently paying. In fact, in the often cited 1935 British case of the Duke of Westminster, a

member of the House of Lords stated that "every man is entitled, if he can, to order his affairs so that the tax attaching under the appropriate acts is less than it would otherwise be. If he succeeds in ordering them so as to secure this result, then however unappreciative the Commissioners of Inland Revenue or his fellow taxpayers may be of his ingenuity, he cannot be compelled to pay an increased tax."

What Canadians should remember is that the term "public purse" is somewhat misleading. Government funds come from private hands. So what belongs to Caesar, anyway? It is very easy to forget that the tax dollars that we pay do provide necessary and valuable services from different levels of government including health, education and transportation services. If you have managed to pay no income tax through legitimate planning and feel compelled to support a valuable service provided by the government, it will not refuse your donation. In fact, unlike every other charitable donation, there is no tax deductible limit in giving to the government.

Going to all lengths

People go to considerable lengths to "order their affairs" accordingly. One individual I know has tenants living in apartments in the upstairs portion of her large house. She has a Doberman that wanders freely in the yard. She writes off the veterinary costs, food and accommodation (dog house) against rental income. She is currently trying to figure out if she can pay the dog a salary or failing that, to take some depreciation expense on the animal! Her rationale is that the dog provides necessary security for her valued tenants. There have been no break-ins at her home.

Because people hate to pay taxes many will use less than legitimate techniques to reduce their tax liabilities. That is wrong. However, there are many legitimate ways to reduce the income taxes that you pay. Being aware of the deductions available is important. Taking the time to set in place a sound financial plan that will save taxes and increase investment returns is an additional step.

When investing, it is important to remember that making an investment only for its ability to reduce income tax can sometimes cause more problems than solutions. Investments must be made primarily on investment merits.

Leonard Bick is a financial planner from Ancaster, Ont.

War Cry editor transferred to England

Wilma Blokhuys

Major Max Ryan, editor of *The War Cry* in Canada, has been transferred to the Salvation Army's International headquarters in London, England, where he will again be editor-in-chief and literary secretary of *The War Cry*'s

international editions and all book publishing in the United Kingdom. He explained *The War Cry* publishes 50 editions in 35 languages around the world. Worldwide, *The War Cry* is read by 1.8 million people, and by 65,000 in Canada and Bermuda.

Max Ryan and his wife Pat, lifestyle editor at *The War Cry* from about 1985 to 1989 and editor of an organic gardening book, have already left Canada.

This will be the Ryan's second posting in England. Their first was from 1973 to

1978, where Max oversaw *The War Cry*'s international editions. He's been with *The War Cry* since 1966. Prior to this, he was a corps officer — a pastor.

During his first tenure with *The War Cry*, which meant a change in career midway through his 34 years with the Salvation Army as an officer, he was involved with the move of Triumph Press from Toronto to Oakville. "I was in the editorial department as a writer, and our department came to Oakville in July 1968," as the first leg of a move which was completed in February 1969. Ryan explained he learned his journalism on the job, "as a journeyman. I was always interested in writing and felt I could contribute more to the Salvation Army as a journalist. I've been an editor, reporter and sometimes a photographer."

Six-year posting

He returned to Oakville, following his first stint in England, in 1985, as editor-in-chief of *The War Cry*. "It's been my longest posting," he explained. "Six years in one posting with the Salvation Army is a long time. Usually you are moved around more often."

During his last tenure here, he wrote a book titled *The Salvation Army in Canada*, published in 1982; he has contributed an essay about Catherine Booth (wife of the denomination's founder William Booth) for a book published in England last year, and he's considering publishing his editorials from *The War Cry* over the past six years as a book.

Explaining the denomination tends to move its officers across Canada every couple of years, overseas postings are given only to those who indicate a willingness to go, and the Ryans were ready. Asked about the frequent moves, Ryan explained "the Salvation Army becomes your family." Nevertheless, his four children have seen many moves and changed schools frequently, however without any adverse effect.

The Ryans' oldest son, Bram, is a freelance journalist in Winnipeg, Man. Daughter Evangeline is a McMaster graduate with Bachelor degrees in English and Social Work and is a social worker for the Catholic Children's Aid Society in Hamilton, and their youngest son, Christopher, is a voice major at the University of Toronto's Faculty of Music.

Father's footsteps

Their second-oldest son, Geoff, is following in his father's footsteps. He's a lieutenant in the Salvation Army. He and his wife Sandra

were commissioned in June last year and were posted to a remote Indian village in northern British Columbia as corps officers.

Prior to joining the Salvation Army as an officer, Geoff was a graphic artist and Sandra was a juvenile probation officer in Kitchener. Geoff began to follow his father's footsteps by running the Salvation Army's first street ministry in Toronto, and by being the first editor of *The Edge*, the organization's youth publication launched in the fall of 1988.

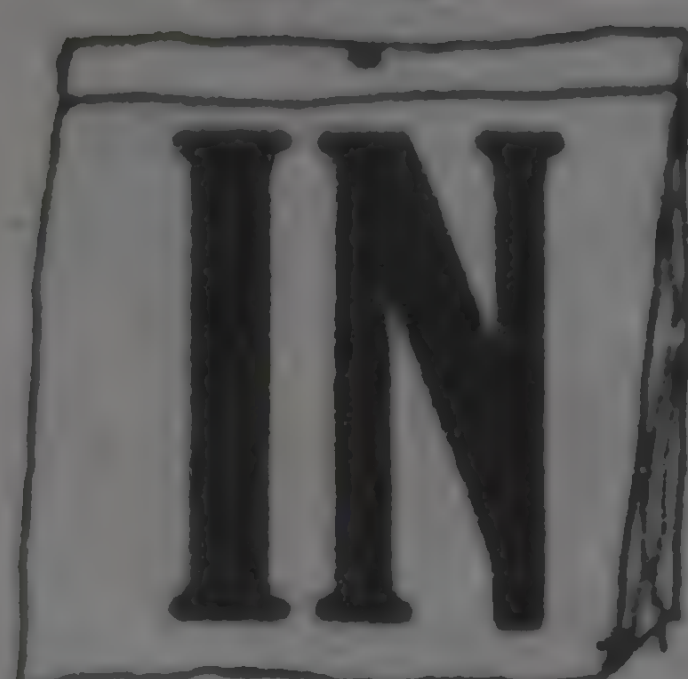
Geoff and Sandra are about to break new ground. At the end of June they leave for Russia — they have indicated their interest in helping to revive the Salvation Army in Russia, and because of his experience in northern British Columbia, was accepted as part of the team. The Salvation Army existed in Leningrad to 1923 when it was ousted by the Communist revolution. "After two years of negotiations, the Russian government has invited the Salvation Army to come back in," he explained, adding a team of seven officers and lay people have been commissioned to relaunch the church in Leningrad.

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Photo: David Van Dyke

Peter and Marja are



Dear P & M:

Each week I see your picture in C.C. I especially liked the one awhile back (March 29, 1991, captioned "A couple of April Fools?") with your feet up on the desk.

A week later you used the column to explain that both of you work on each letter and that the "rap" answer on March 1 was the only time Peter answered on his own. Marja, maybe here is your chance to go solo. How do you manage to work alongside your husband, keep up with the housework, be a mother, and enjoy being liberated, etc. Do you ever feel guilty when something isn't done?

I do! I feel guilty when the house is messy or when I enjoy my time away at a part-time job. I never even miss the kids. And all this in a community that looks down on a woman who only wants two children and isn't pregnant and in the kitchen baking for the bazaar. My husband tries to help but he works very long hours. All of the above, plus an expectation to attend Coffee Break (which I don't, so I'm shunned again), have me feeling frazzled by supper time many days.

Dear Frazzled:

I'm involved with Peter's work, this advice column, Coffee Break, fundraising projects for our church, baking and cooking meals for various events and congregational needs, as well as parenting. I also need time to enjoy and develop our relationship as a couple. Because of all of this I can really relate to the way you feel. The crazy thing is that I still question my productivity and worth as an individual because I don't have a "real" part-time job. We're in a Catch 22. As women we wrestle with guilt whether we work outside the home or not.

The things I'm involved with don't seem to be representative of a "liberated" lifestyle. Yet I feel liberated because the choices are mine and these are the choices I've made. I do enjoy all my involvements.

Each time I consider going back into the work field (something I wrestle with every September) I take stock of what I have to give up in order to fit a job into my schedule. I'm fortunate because I have the privilege of choosing how I spend my energy and time. A lot of women, for financial reasons, have no choice in this matter.

The guilt we feel about the choices we make is ridiculous. Neither one of us should feel badly about not meeting our society's or church communities' expectations of us. The Lord knows that I'm using my gifts. In this phase of my life I have a sense of well-being about my various activities and involvements. That may change in the future when I'm ready for it. After all, September is approaching and I know that I'll be looking at the whole picture again.

Over the years I have learned to be less

affected by others' expectations of me. I can't be all things to all people. I accept the fact that some people will be disappointed when I don't come through for them the way they think I could or should.

My own priorities have changed, too. On our Mondays off I would rather walk the Bruce Trail with Peter than clean the house or catch up on the laundry after a busy weekend. The other day I left some much needed yard work undone (even though I feel some subtle pressure from our retired neighbour who has an immaculate lawn) because my daughter asked me to go to the park and play baseball. I guess I've become more confident about saying yes or no to the requests or demands that constantly come my way. I'm certainly much better at this now than I was in my 20s. Mind you, I can still fall into the trap of trying to please everyone.

Sometimes I get "peopled-out" so I consciously schedule time out each day for reading, listening to music or pursuing other interests I have. When I don't take time for myself I can feel resentful about the many directions in which my life is pulled.

I try to remind myself that *being* is more important than *doing*. More than anything else I value the relationships I have with the Lord, with Peter, with my children, with my extended family, my friends and the people at Jubilee. When I think of these relationships I have a real sense of well-being. I'm so thankful for the overwhelming experience of being loved and encouraged by the Lord and so many others. I suppose that's especially why, despite my own shortcomings and struggles, I do feel "liberated."

Enjoy what you do when you do it. Savour your part-time job when you're at work. Celebrate your family when you're at home. Don't be threatened when others make different choices. Be confident about the choices you've made. Don't let anyone but the Lord and those closest to you determine your priorities. Divide your time, use your talents and meet your responsibilities in ways that are uniquely you.

Thanks for inviting me to go solo. You provided me a special opportunity to assess the way I approach my life. Isn't it amazing what we can do when someone encourages, rather than discourages, us?

Write to: P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam De Silva, Ineke Brussew-Pontevies, Tom Zed, Martin Van Til and Bert Wimmer.

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Christian arts festival in B.C. seeks Canada-wide entries

Alison de Groot

LANGLEY, B.C. —

Chiaroscuro is the name of a Christian arts festival for western Canada scheduled for Nov. 8-11 in Langley this year, and it means: "the reproduction in art of the effects of light and shade in nature."

Conference organizers are sending out a call to Canadian visual artists for entries in the areas of painting, print-making, drawing or photography to the juried theme of the festival.

According to committee chairperson, Nick Ringma, this conference will feature selected works and resources from the Christian community in Canada.

Entries from interested artists must be received by the committee by Sept. 1 and

accepted works must be delivered to Langley no later than Oct. 15.

The festival is the result of two years of work for a committee set up by the Institute for Christian Studies in 1989.

The ICS is the main sponsor of the event with the co-sponsorship coming from the Calvin College Alumni Association and participation from Regents College, Trinity Western University and The King's College.

The weekend of Nov. 8-11 was chosen to allow maximum attendance from Western Canada and the Pacific Northwest, according to the organizing committee.

All the formal conference events will be held in the First Christian Reformed Church of

Langley.

Key events include tours of the exhibition for school groups the week of Nov. 3-8; a formal opening Nov. 8; a full day conference that will include

keynote address by Cal

Seerveld, professor of aesthetics at ICS, and Robin Jensen, professor of art at Calvin College, on Nov. 9 and two concerts on Nov. 9 and

Nov. 11.

For information contact: *Chiaroscuro*, 20525 72nd Ave., Langley, BC V3A 4P7.

Florida judge rules pornography in workplace is sexual harassment

JACKSONVILLE, Fla. (EP)

— In a ground-breaking decision, a Federal District Court Judge in Florida has ruled that posting pictures of nude and semi-nude women in the workplace is a form of sexual harassment.

Judge Howel Melton of Jacksonville, Florida, ruled Jan. 18 that Jacksonville Shipyards Inc. and two of its employees are liable for harassment charges. Melton

said the company allowed an unrelenting "visual assault on the sensibilities of female workers," and found that the sexualized atmosphere of the workplace had the discriminatory effect of keeping women out of the shipyard.

Melton wrote, "A pre-existing atmosphere that deters women from entering or continuing in a profession or job is no less destructive to and

offensive to workplace equality than a sign declaring 'men only.'"

The suit was brought by a female welder, who had complained repeatedly to her supervisors about the pictures. She was reportedly told that the company had no policy about such pictures and that the men had a "constitutional right" to display pornography.

June is also Senior Citizens' Month

Bert Witvoet

It's June 13 while I write this and I'm looking at a packet sent by the Ontario Ministry of Citizenship, in particular, by their Office for Seniors' Issues. It arrived yesterday. In the packet are two posters and a news release which announce that June is Ontario's Senior Citizens' Month.

Now this is strange. Last week we got a notice from the Ontario Ministry Responsible for Women's Issues telling us that June is Sexual Assault Prevention Month. Columnist Vander Galien tells us that June is also Dairy Month. How many months are there in June?

Another thing that strikes me as strange is that we get this material mid-month. At the moment we are putting the finishing touches on the June 21 issue. There just happens to be some space left for this article, but under normal circumstances this material would have to go in the June 28 issue, which would have left the readers three days to commemorate the month.

A spokesperson at the Office for Seniors' Issues explains that the mailing was delayed because approval for the action came late and the office had to wait for six translations. In effect, what this means is that efficiency is very hard to come by in government offices. Even the Sexual Assault Prevention Month material should have arrived at least a month before it did.

Nevertheless, we will quote from the material to show our readers that the purpose of Senior Citizens' Month is a valid one.

"The theme of 1991's Senior Citizens' Month 'Following in their Footsteps' reminds all people that who we are and what we are is, in fact, a reflection of the wisdom we have inherited from seniors.

"The Minister is hoping that Ontario residents will become involved in one of many celebrations of age taking place in communities throughout the province during June. Ontario residents can also take part in Senior Citizens' Month by visiting an elderly friend or taking time to visit an older person in a hospital or home.

"It is particularly important that the very young in our communities become involved in some Senior Citizens' Month activity," says the Minister. "In this day and age of nuclear families where intergenerational contact is sometimes infrequent, it is important that young people have opportunities to nurture a sense of caring about older men and women, of honouring senior citizens."

Perhaps you find the poster inspiring. Too bad we cannot reprint the fine colours for you. Too bad there are lines showing where the poster was folded. Too bad the material was late. "Too bad" seems to be the theme of this particular action.





Following In Their Footsteps

**Send your questions to
Peter and Marja
c/o Calvinist Contact.
Confidentiality is assured.**

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If you wish a photo included, send us the original.</p> <p>d) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p>NEWLYWEDS</p> <p>Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>SLAGER:</p> <p>A warm thank you to all our relatives and friends who so faithfully supported us during the time of illness of our husband, father and grandfather and our bereavement. Your love and care made our burden lighter and we have truly experienced God's love through you.</p> <p>Mrs. Fenny Slager and family.</p> <p>Marriages</p> <p>MIEDEMA-HANSON:</p> <p>"For as high as the heavens are above the earth, so great is his love for those who fear him" (Ps. 103:11). John and Betty Miedema share the joy of the forthcoming marriage of their daughter,</p> <p>BONITA ESTHER to YVAR HANSON</p> <p>son of Jan and Mie Hunderi of Norway.</p> <p>This celebration of love will be on Saturday, July 6, 1991, at 3:30 p.m. in the Second Chr. Ref. Church of Brampton, Ont., Rev. Peter De Bruyne officiating.</p> <p>Future address: Bergen, Norway.</p> <p>REYNEVELD-VANDEBURGT:</p> <p>"Love is patient, love is kind. It always protects, always trusts, always hopes, always perseveres" (1 Cor. 13:4a, 7).</p> <p>Mr. and Mrs. Nicolaas Reyneveld of Tavistock, Ont., and Mr. and Mrs. Anthony Vande Burgt of Dewdney, B.C., are pleased to announce the marriage of their children,</p> <p>CORRIE JANSJE CORNELIA and GORDON ANTHONY</p> <p>The Lord willing, the ceremony will take place Friday, July 5, 1991, at 11:00 a.m. in Woodstock Covenant Chr. Ref. Church with Rev. T. Meyer officiating.</p> <p>Future address: R.R. #2, Box 110, Rock Valley, IA 51247 USA</p> <p>TOP-PANZA:</p> <p>Grateful for God's guidance in their lives, we announce the marriage of</p> <p>BETTY TOP and PATRICK PANZA</p> <p>The exchange of the wedding vows will take place on July 6, 1991, at 3:00 p.m. in the Clarkson Chr. Ref. Church, Mississauga, Ont., Rev. H. Lunshof and Rev. J.E. Top (father of the bride) officiating.</p> <p>May God's love in Jesus Christ abide with them always.</p> <p>Future address: 21 Broadview Ave., Mississauga, ON L5H 2S8</p> <p>VAN LEEUWEN-HARTHOLT:</p> <p>Believing that the Lord has brought them together, we, the parents, Henk and Diane Van Leeuwen and Pieter and Nellie Plate, are pleased to announce the wedding of our children,</p> <p>NANCY E. VAN LEEUWEN and WALTER R. HARTHOLT</p> <p>The wedding will take place, the Lord willing, July 6, 1991, in Kitchener, Ont., at the First Chr. Ref. Church, the Rev. Jacob Kuntz officiating.</p> <p>For Rent</p> <p>For rent: 300 acres dairy farm, 250 acres workable, in Central Ontario. 45 tie-stalls with pipeline and cooler. Heifer and veal raising facilities. Available May 1992. Contact (416) 683-0832.</p> <p>LONDON, Ont.: For rent: a furnished basement apartment, very clean, for one or two persons. Close to Fanshawe College. Phone: (519) 451-6787.</p>	<p>Anniversaries</p> <p>Giessendam, Z.H. Abbotsford, B.C. 1936 July 21 1991</p> <p>With joy and gratitude to God our heavenly Father, we are happy to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,</p> <p>PIETER and JOHANNA BUSINK (nee Van Bekkum)</p> <p>May the Lord continue to bless you richly as you continue to be a blessing to all of us.</p> <p>Congratulations, Mom and Dad, Grandma and Grandpa, from all of us!</p> <p>Nella Venema — Abbotsford, B.C. John & Ria Busink — Oliver, B.C. Aletta & John Arends — Abbotsford, B.C.</p> <p>Joyce & Herman Venema — Abbotsford, B.C. Pete & Evelyn Busink — Surrey, B.C. Bert & Coby Busink — Surrey, B.C. Rev. Evert & Esther Busink — Brandon, Man.</p> <p>24 grandchildren, and 10 great-grandchildren.</p> <p>Home address: #67 - 33433 Marshall Road, Abbotsford, B.C. V2S 1K8</p> <p>1946 1991</p> <p>"This is the day that the Lord has made, let us rejoice and be glad in it" (Ps. 118:24).</p> <p>With joy and thanks to God, we are pleased to announce the 45th wedding anniversary of our parents and grandparents,</p> <p>EELKE and AKKE RYPSTRA (nee Tjalsma)</p> <p>on July 4, 1991. It is our prayer that God will continue to grant you both good health and happiness, and give you many more years together. Congratulations!</p> <p>Wilma & Herman Slot — Ajax, Ont. Michelle, Kimberley, Tanya, Jessica Obie & Ria Rypstra — St. Ann's Ont. Joel, Jonathan, Nathan, Rebecca, David William & Wilma Rypstra — Georgetown, Ont. Kevin, Shannon, Shaylyn Trudy & Wade Coburn — Bowmanville, Ont. Matthew Annette & Peter Hamilton — Oshawa, Ont. Geoffrey, Alecia, Laura, Graham Fred & Michelle Rypstra — Whitby, Ont. Stephen, Ryan, Erin David Rypstra — Bowmanville, Ont. Home address: 100 Glenhill Drive, 'South, Unit 208, Whitby, ON L1N 8R4</p>	<p>Anniversaries</p> <p>Almkerk, N.Br. St. Catharines, Ont. 1931 July 3 1991</p> <p>With praise and thanksgiving to God we hope to celebrate the 60th wedding anniversary of our parents, grandparents and great-grandparents,</p> <p>JOHANNES and CHRISTINA COLYN (nee Scherff)</p> <p>We thank the Lord for the blessings we have received through their loving care towards us.</p> <p>May the words of Ps. 121:7, 8 be your strength and comfort each day:</p> <p>"The Lord will keep you from all harm, he will watch over your life; The Lord will watch over your coming and going both now and forevermore."</p> <p>Bill & Margaret Colyn — Wellandport, Ont. Annie & Jake Vander Meulen — Stirling, Ont. Allard & Imie Colyn — Smithville, Ont. Joanne & Jerry Hertner — Aylmer, Ont. John & Mary Colyn — Vineland, Ont. Gerda & Andy Vander Kloet — St. Catharines, Ont.</p> <p>30 grandchildren, 33 great-grandchildren.</p> <p>There will be an open house in their honour on July 6, 1991, from 2:00 - 3:30 p.m. at Tabitha Homes, 99a Scott St., St. Catharines.</p> <p>Home address: 99a Scott St., Unit #112, St. Catharines, ON L2N 1G8</p> <p>1941 July 5 1991</p> <p>JACOB and GRACE MEIN (nee Grootjans)</p> <p>With joy and thankfulness to God for his continued care and blessings, we rejoice with our parents and grandparents as they celebrate their 50th wedding anniversary.</p> <p>"Give thanks to the Lord for he is good, his love endures forever" (Ps. 136:1).</p> <p>Tina & Ron Hall — Etobicoke, Ont. Julia, Jennifer Ina & Richard Dyksira — Kitchener, Ont. Meredith, Rick, Patricia, Katherine Ria & Nelson Snider — Tottenham, Ont. John, Kelly Margot & Jim Schinkel — Kitchener, Ont. Christopher, Allan, Jordan, Nathan</p> <p>Home address: 132 Laurentian Dr., Kitchener, ON N2E 2M3</p>	<p>Anniversaries</p> <p>1961 July 1 1991 Whitby Cannington</p> <p>JAKE and AUDREY GRIFFIOEN (nee Langerak)</p> <p>Thirty years! Another milestone in your journey together.</p> <p>We wish you much happiness and God's continued blessing in the years to come.</p> <p>Love from your family: Margaret (Griffioen) & Marty Drenth — Burlington, Ont. Linda Griffioen — Calgary, Alta. Jake Griffioen — Cannington, Ont. Mrs. A. Griffioen — Hilversum, The Neth.</p> <p>Mrs. M. Langerak — Oshawa, Ont. Home address: 198 Park Street, Cannington, ON L0E 1E0</p> <p>Children and grandchildren thank their heavenly Father for his faithfulness in giving our parents,</p> <p>JAAP and BEP VISSERS (nee den Haan)</p> <p>40 years together. Open house will be held on July 13, 1991, at the Maple Ridge Chr. Ref. Church hall from 2:00 to 5:00 p.m.</p> <p>Best wishes only please.</p> <p>Cobie & John Ravensbergen John & Kirsten, Johanna & Anthony, James, Lisa Ada & Wim Schuil Andrew Jack & Rose Visser Amy, Jason, Julie, Ryan, Stephanie</p> <p>Home address: 21787 - 119th Ave., Maple Ridge, BC V2X 8E3</p> <p>Obituaries</p> <p>Dec. 14, 1922 - May 25, 1991</p> <p>"The Lord is my light and my salvation — whom shall I fear?" (Ps. 27:1).</p> <p>Suddenly the Lord took home our mother and oma,</p> <p>GRIETJE NONKES (nee Volders)</p> <p>to see the river of the water of life, clear as crystal (Rev. 22:1).</p> <p>She was the beloved wife of the late Jan Nonkes.</p> <p>Lovingly remembered by: William & Alice Nonkes — Brampton Sandra, Carolyn, Julia, Kathleen Jack & Sylvia Nonkes — Blyth Mark, Peter, Aron, Angela Eric & Giena Nonkes — Blyth Emelien & Michael Zandwyk — Zurich Daniel, Deanna, Derek, Laura Gary & Dianne Nonkes — Blyth Bethanie, Avaleigh</p> <p>Correspondence address: c/o G. Nonkes, General Delivery, Blyth, ON N0M 1H0</p> <p>On Monday, May 27, 1991, the Lord took to himself,</p> <p>JOHANNA VLAMING (nee Van Tatenhove)</p> <p>founder and former director of the Florence Day Nursery, in her 63rd year.</p> <p>Wife of Jan Vlaming.</p> <p>Beloved daughter of Grietje and Pieter Van Tatenhove of Holland.</p> <p>Dear mother of: Ron & Joanna — Cobden, Ont. Dorothy — Ottawa, Ont. Brian & Ruth — Ottawa, Ont. Linda & Richard Hoekstra — Ottawa, Ont. Jeff & Debbie, Ottawa, Ont.</p> <p>She will be dearly missed by her 13 grandchildren and also her relatives in the Netherlands: Mr. & Mrs. D. van Egmond Mr. & Mrs. H. Veenbaas-Kruijers Mr. & Mrs. K. van Tatenhove</p> <p>Correspondence address: D. Vlaming, 91 Canter Blvd., Nepean, ON K2G 2M4</p> <p>Obituaries continued on next page....</p>

Classified

<div><p>Obituaries</p><p>The Lord called home our beloved wife, mother, grandmother, and great-grandmother,</p><p>HESELTJE (Hazel) HUBERTS</p><p>at the Strathroy Hospital on Thursday, May 30, 1991, in her 83rd year.</p><p>Beloved wife of Jacobus (James) Huberts.</p><p>Dear mother of:</p><p>Diane & Wendell Vanden Hazel — Moorefield, Ont.</p><p>Wayne, Helen & Ken, Rosemary & Erik</p><p>Ben & Pauline Huberts — Sidney, B.C.</p><p>Paula & James</p><p>Effie & Walter Feddema — Watford, Ont.</p><p>Helen & Rick, Jamie</p><p>Terry & Dale Huberts — Victoria, B.C.</p><p>Jason & Shawn</p><p>Also three great-grandchildren.</p><p>She is survived by two sisters in the Netherlands.</p><p>Funeral service was held June 3, 1991, in the East Chr. Ref. Church, Strathroy, Ont., Rev. Jelle Nutma officiating. Interment in Strathroy Cemetery.</p><p>Correspondence address: c/o W. Feddema, R.R. 8, Watford, ON N0M 2S0</p></div>	<div><p>Accommodations</p><p>BED & BREAKFAST Beautiful Niagara Falls A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken. Mike & Joan Havinga (416) 358-3534</p><p>Bed and Breakfast Come back to the Netherlands! Stay close to the city of Utrecht. F. 175.00 per person per week. For info. contact: Mvr. Sneller, Pr. Irene Laan, 53, Utrecht, the Neth. Tel. 011-31-304-43509.</p><p>Cut out and save! Room and board, five days a week, available. Three min. walk to Fanshawe College. Sid and Jane Koopmans, London, Ont. Phone: (519) 451-8268</p><p>Vacation</p><p>Two bedroom furnished apartment for rent, above garage, in the Hamilton area. Available by the week. Please call (416) 628-8507.</p><p>Lakewood Christian Campgrounds R.R. #5, Forest, ON N0N 1J0 Phone (519) 899-4415 or (519) 245-1225</p><p>Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and biking trails.</p><p>Vacation in Orillia, Sunshine City: Four-bedroom house for rent — \$225 per week, close to beaches, parks and shopping. Park your boat in backyard canal. Call G. Kamphuis (705) 327-2111</p><p>IPPERWASH, Ont. - For rent: clean, three-bedroom lakefront cottage in quiet setting near Ipperwash, Ont. Available for various periods in summer to fall of 1991. Municipal water. No pets. Call (519) 633-3254 (p.m. only).</p><p>Vacationing in the Niagara Region? Stay at the Red Mill Inn! 1131 Niagara St., Welland, Ont. Bill and Christine Van Oene Tel. (416) 732-2159 Drive a little, Save a lot!</p></div>	<div><p>Personal</p><p>Widow, 60 years, living in S.W. Ontario, would like to meet a Christian gentleman, with positive Reformed outlook, for friendship and growing relationship. Please reply to File #2566, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1</p><p>Single Men and Women if you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p><p>Dutch ambitious Christian young man with charismatic experience, 6' tall, 23 years old, seeks to meet serious young lady with the same desires. Non-smoker, non-drinker please. Send letters to File #2565, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p><p>Help Wanted</p><p>Administrative secretary required with minimum 2 yrs. experience. Must be able to work independently and implement 80 w.p.m. in typing. Also required: computer knowledge in A/P, A/R and payroll. Resume and references deadline is June 28. Please reply in confidence to Christy Geertsma, Geertsma Construction Ltd., P.O. Box 1226, Belleville, ON K8N 5E9, or fax to (613) 966-3392.</p></div>	<div><p>Accommodations</p><p>Accommodations</p></div> <div><p>OPENING SOON PARKVIEW MEADOWS SOUTHVIEW ... A Residential Living Facility</p><p>Designed and operated to provide <i>"Independence With Dignity"</i></p><p>COME AND HEAR ABOUT OUR VARIOUS CHOICES:</p><ul style="list-style-type: none">• Monthly Rental• Life Lease - accommodation portion free for life• Equity Investment - Interest applied to service package<p>Each choice provides: full service residential living including private rooms with bath, three home cooked meals per day with regular snacks, laundry, housekeeping, 24-hour attendant services, recreation/leisure activities, transportation coordination for your needs and much more.</p><p>BROOKVIEW ... our Life Lease Apartments are selling well.</p><p>Now's the time to make your selection for immediate occupancy! Let us explain the choices available to you or your loved ones... SATURDAYS 1:00 - 4:00</p><p>A NON-PROFIT community developed by: Nanticoke Christian Senior Citizen Homes, Inc. A five-minute drive to the Jarvis Chr. Ref. Church For information call: (416) 768-5239 or (519) 587-5696 Townsend, Ontario</p></div>
<div><p>Teachers</p><p>ABBOTSFORD, B.C.: Abbotsford Christian School's rapidly expanding system (925 students, K-12, 3 campuses) is seeking a full-time and a part-time Elementary French Specialist teacher. Send application, resume and references to: Mr. Henry Contant, Principal, Abbotsford Chr. School, Elementary Campus, Box 175, Abbotsford, B.C. V2S 4N8, or call (604) 859-5167; Fax #859-9995.</p><p>CAMBRIDGE, Nova Scotia: King's County Chr. School invites applications for one (or possibly two) teaching positions in the lower elementary grades for the 1991-92 school year. We are an inter-denominational school providing a Christ-centred education for our students. Interested people are asked to call Mrs. Erna Vander Heide, R.R. #1, Colbrook Station, King's County, NS B0P 1K0; Phone: (902) 679-5287</p><p>HOUSTON, B.C.: Houston Christian School, located in the beautiful Bulkley Valley of North Central B.C., has a half-time Kindergarten teaching position available. Please address all inquiries to Mr. Doyle Sliens, Principal, Box 237, Houston, B.C. Phone: (604) 845-7736.</p><p>SASKATOON, Sask: Saskatoon Christian School (Grades K-8) invites applications for the following positions for the 1991/92 school year: 1) 1 part-time French teacher (26%); 2) a potential position for a middle years classroom teacher. Interested applicants please forward resume and/or inquiries to: Saskatoon Chr. School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3. Tel.: (306) 343-1494 between 9 a.m. and 1 p.m. or after 3:30 p.m.</p><p>WILLIAMSBURG: Timothy Christian School is looking for a Grade 7/8 part-time teacher (approx. 45%) for September 1991. Please send applications to Principal, Timothy Chr. School, R.R.#1, Williamsburg, ON K0C 2H0, or call (613) 535-2687 (school) or (613) 535-2152 (home).</p></div>	<div><p>Real Estate</p><p>46 ACRE VEGETABLE and berry farm, including strawberries, raspberries, blueberries, elderberries, sweet corn and other cash crops. Underground irrigation, unlimited water from river, systematically tile drained, sandy soil, full line of specialized equipment, established market, excellent solid brick three-bedroom home, inground swimming pool. Statements available (25 miles from Hamilton). Priced right, must be seen.</p><p>ROADSIDE MARKET, plants and nursery stock, ideally located on busy highway. Tremendous potential, selling due to health. Call Keith Miller, Broker, at Keith Miller & Assoc. Realty Ltd., Realtors 1-416-774-7624 (bus.) or res. 1-416-774-4077</p><p>FARM FOR SALE: 92 acres, tiled, clay loam, barns 35' x 60' and 50' x 112', 65' silo, five-bedroom home, two bathrooms, 6 km from CRC & Christian school. Ideal for beef or hog and/or dairy operation. \$210,000, call 1-613-774-5405</p></div>	<div><p>Help Wanted</p></div> <div><p>The Lighthouse Community Centre <i>(Christian Reformed Inner City Ministry)</i> is seeking applications for a Neighbourhood Services Development Coordinator</p><p>Whose responsibility would be to:</p><ul style="list-style-type: none">• coordinate existing food bank and used-clothing services• develop new related outreach programs: life-skills training and self-help groups, counselling and other follow-up programs• recruit, train and supervise volunteers.<p>To be part of our team, this person must have a living commitment to Jesus Christ and a desire to share this faith in a multi-cultural, Word & Deed ministry. A Social Work degree, fluency in English and Spanish or Portuguese, and experience in organizing programs are also requirements.</p><p>To apply, please submit your resume and salary expectations to:</p><p>A. Vandenberg, The Lighthouse 1008 Bathurst Street, Toronto, ON M5R 3G7</p></div>	<div><p>Teacher</p><p>Teacher</p></div> <div><p>DURHAM CHRISTIAN HIGH SCHOOL In Bowmanville, Ont., has a teacher vacancy for the 1991/92 school year. We are in need of a PHYS. ED. TEACHER/COACH Please send applications to: Ren Siebenga, R.R. #1, Bowmanville, ON L1C 3K2, or call at (416) 623-5940 (school) or (416) 623-3487 (home).</p></div> <div><p>Help Wanted</p><p>Help Wanted</p><p>Help Wanted</p></div>

Events

"The Ambassadors" in Concert
Come and join the
Cadet Counsellors of Iroquois Council
in celebrating our twenty-fifth anniversary
by attending a concert by

"THE AMBASSADORS"

on **Thursday, July 25, 1991, at 8:00 p.m.**
in the **War Memorial Hall**
of the **University of Guelph**
(located at the corner of
Gordon St. and College Ave.)
Admission is \$5.00 per person.

You are invited to the
WIERINGERMEER DAG
When: July 13, 1991
Where: Moorefield Community Centre
Registration 10-11 A.M.
For more information call:
Klaas Dekens at (519) 428-9920

WHEN VALUES COLLIDE

Christian Action
in a Pluralist Society

Dr. PAUL MARSHALL
Keynote Speaker

Niagara Family Conference
Niagara Christian College
(near Fort Erie)

August 2-5, 1991

Workshop Leaders:
Don Posterski, Ross Maracle
Christel Vonk-Zeyl, Diane Marshall,
Gerald Vandezande, Ed Vanderkloet, Timothy Ernst,
Bing Goei, Harry Kits, Tim Schouls,
Joe Abbey-Colborne



Institute for Christian Studies
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If you are considering sending us an
ad via fax, please be sure to:

1. send printed or typed copy
2. Include billing address
3. Include contact person with phone number

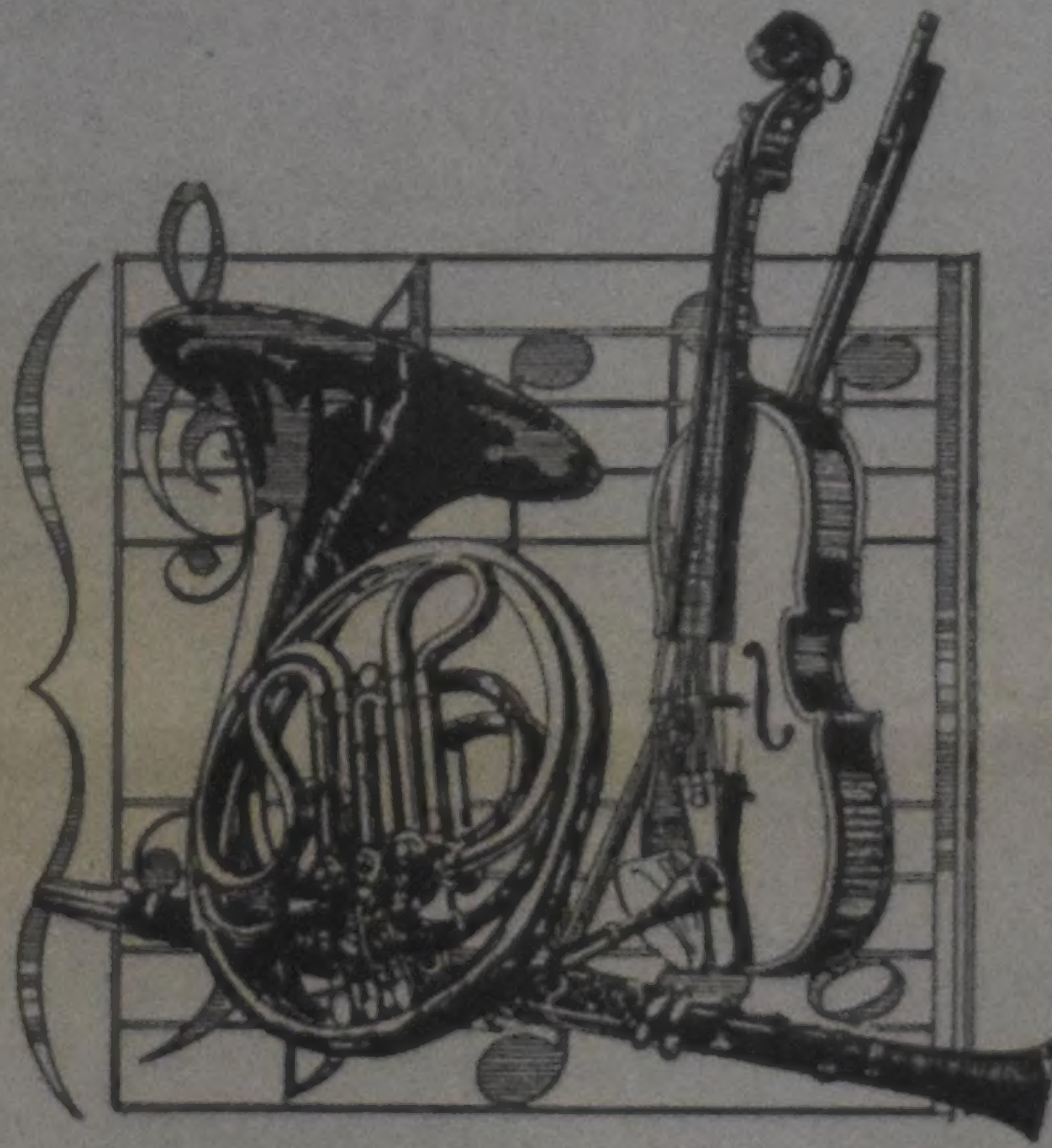
Calendar of Events

- June 21-22** "Rumours of Glory: Bruce Cockburn & Christian Faith in a post-modern world." At ICS, Toronto, Ont. This seminar will be led by J. Richard Middleton and Brian J. Walsh. For registration call (416) 979-2331.
- June 22** "Celebration of Service." Closing ceremony for Toronto Central Christian School, 7:30 p.m., Forward Baptist Church, Toronto, Ont. For info. call Dian Hofstra at (416) 443-0064.
- June 23** City-wide hymn-sing, 8 p.m., First CRC, Sarnia, Ont.
- June 26** Annual picnic of "The Cypress Gardens Winter Ministry," at 10 a.m., Bronte Creek Provincial Park (take exit 109 off QEW). Bring lunch!
- July 1** Frisian picnic starting at 11 a.m. at Pinehurst Conservation Park in Paris, Ont. Hwy. 24A. Fun for everyone!
- July 3** "De Hollandse Dag in Mount Brydges," at 10 a.m., Caradoc Community Centre, Mount Brydges, Ont. Speaker: Rev. J. Joosse. Bring lunch!
- July 5-6** "The People and the Book: Christian Origins and the N.T.," a conference at ICS, Toronto, Ont. Speaker NT scholar N. Thomas Wright of Oxford University. For registration call (416) 979-2331.
- July 7** Dutch service at the CRC, Ancaster, Ont., 3 p.m., led by Rev. J. Kuntz.
- July 12-14** 40th Anniversary CRC, Wallaceburg, Ont. For dinner tickets and info. call (519) 677-4479.
- July 13** "Wieringermeer Dag" at Moorefield Community Centre, near Drayton, Ont. Registration from 10-11 a.m. For info. call Klaas Dekens at (519) 428-9920.

- July 25** "The Ambassadors" in concert at the celebratory 25th anniversary of the Iroquois Council of the Calvinist Cadet Corps. At 8 p.m., War Memorial Hall, University of Guelph, Guelph, Ont. Admission \$5 per person. Everyone welcome!
- Aug. 2-5** "When Values Collide," theme of the ICS Niagara Family Conference, at Niagara Christian College, Fort Erie, Ont. Keynote speaker: Dr. Paul Marshall. Many excellent workshop leaders. For info. and registration call (416) 979-2331.
- Aug. 3** "Drijberse Dag" reunion at Thunder Bay, Ont. For more info. call J. Staal at (807) 939-1511 or J. Janssens at (807) 939-6096.
- Aug. 25** Dutch service at the CRC, Ancaster, Ont., 3 p.m., led by Rev. H. R. De Bolster.



For any event
you have this
summer
use
our
calendar



Weekly puzzle

by Dorothy B. Martin

- ACROSS**
1 Auctioneer's word
5 Traffic jam ingredients
9 Financial expert: abbr.
13 To shelter
14 Alter
16 Falsehood
17 Paper quantity
18 Of the sun
19 Declare positively
20 "The moon was —" (Noyes)
23 Mosaic piece
24 Close friend
25 Privileged group
27 Valuable earths.
29 Aves.
32 Melville tale
33 Sailors
34 Expression of annoyance
35 Beethoven composition
40 Lawyer: abbr.
41 Arrow poison
42 Eng. river
43 Legal matter
44 Perpetually
45 Dido
47 Indian
48 Direction
49 "— with white fire laden..." (Shelley)
57 Repose
58 Suiting
59 Speck
60 Funny Johnson
61 Expectant
62 Adam's grandson
63 Calendar span
64 Copperfield girl
65 Put in the mail

- DOWN**
1 Ms Teasdale
2 Designer
3 Jacob's wife
4 Reduction in rank
5 Vernon or Irene
6 Soap plant
7 Hinge
8 Obstruction
9 To any extent
10 Grotto
11 Nile queen for short
12 Sea swallow
15 Br. dry goods merchants
21 Command to a dog
22 Cowboy's rope
25 Exhibit strong feeling
26 Plunders
27 One of two
28 Informer
29 — off (repel)
30 Private instructor
31 Laurel
32 Actor
36 Deceive
37 Opposite

Last week's puzzle

PETER ALICE TECH
EDINA SEAM IRAE
WINDINSTRUMENTS
STEELE ADITS
DENT ARR EYE
HOR DES HAVE
OLIO ANTERIOR
WINDWARDISLANDS
ENDEARED STAT
ARES AHA OSU
LES SAT RUTS
ARENA ESTONIA
GONEWITHTHEWIND
EDNA DISH SENSE
REAP ASTA TRAPS

- 38 — whiz!
39 Scheduled snoozes
45 Tourist feature
46 — rule (usually)
47 Extreme
48 Garden tool
49 Salver
50 Hither
51 Movie dog
52 Droplet
53 Therefore
54 Ready
55 Short jacket
56 Snug abode

Church news

Christian Reformed Church

Classis meeting

Classis Chatham will meet in regular session on Tues., Sept. 10, 1991, in the CRC of Dresden, Ontario. All materials for the agenda must reach Jan H.G. Vandergeest, Stated Clerk, by July 30.

Change in worship time

First CRC, Barrie, Ont., is now holding its Sunday morning services at 10 a.m. After the Sept. 1 long weekend, morning services will return to their regular-season time of 10 a.m.

Change of address:

Please note a change of address for Rev. Harry Mennega, pastor of First CRC of Kingston, Ont., effective June 20, 1991, to 661 Milford Drive, Kingston, ON K7M 6J1.

Books

Robert VanderVennen, book review editor

Psychiatry

Little healing available from the 'healers'

As For the Sky Falling: a Critical Look at Psychiatry and Suffering by Shelagh Lynn Supeene. Toronto: Second Story Press. ISBN 0-92005-09-0. Softcover, 239 pp., \$14.95. Reviewed by Debbie Davis, a social worker in Hamilton, Ontario.

Based on her personal experience as a psychiatric patient, Supeene develops an astute critical analysis of how the psychiatric system deals with people it claims to treat. This author recounts how initially she sought the assistance of the medical profession in order to help her deal with some extremely

adverse circumstances which had taken place for her in the previous six months.

During the initial consultation with a psychiatrist, Supeene was promised improved health if she agreed to become an in-patient on a psychiatric floor for two weeks. She agreed, but instead the ensuing year proved to be a nightmarish experience for her during which she spent six months inside the hospital. As a result, Supeene felt compelled to quit her graduate work at mid-point after she had received two Ontario Graduate Scholarships.

Patient, heal thyself

By drawing on both her experiences and those of other ex-patients she later interviewed, Supeene concludes that initially, psychiatric patients are socialized into subscribing to the theory that they are "mentally ill" and therefore resign themselves to forced drugging and electroshock therapy. Once the patient becomes convinced of her "illness" and experiences dependency on the psychiatric system, she is then held accountable for her own recovery.

Traditional psychiatric services often begin and end at the hospital doors.

Consequently, psychiatric patients become prone to stigmatization, often sustain a loss of socioeconomic status and face a lack of adequate housing to meet differing needs. Ex-patients are usually blamed for their own plight. Szasz, a psychiatrist well-known for criticizing his own profession, suggests that provision of "food and housing only perpetuates the infantile, disabled role for the patient." Supeene reacts by stating, "[the] shortage of food and housing have nothing in common with psychiatric treatment: they are social issues. It isn't that no one should be provided with them, but that no one should lack them."

Long but triumphant journey

Eventually, the author evolves from being a passive victim to an assertive woman. Throughout her struggles, she obtained little support from the church. Yet, by the grace of God, she emerges from her harrowing experiences a strong woman who synthesizes her Christian and feminist beliefs as well as gaining an acute sensitivity towards issues related to social justice.

According to the Ontario Ministry of Health (1988), one out of four women can anticipate receiving in-patient psychiatric treatment at some point in her life. Since this is such a widespread problem for all classes and age-groups, Supeene's book serves to remind us that instead of judging the psychiatricized we need to create a haven for those who experience intense emotional, spiritual and personal conflicts.



Friends of God

Wayne Brouwer

When God lets us down (VI)

"Why, O Lord, do you reject me and hide your face from me? ... The darkness is my closest friend" (Psalm 88:14, 18).

In those bitter times when we feel that God has let us down there are a number of questions we need to be asking ourselves. Already we've thought of three: "How large is my world?" "How rich is my spirit?" and "How long is my view?" Here's a fourth question: "How true is my God?"

What I mean by that is this: Is the picture of God that I have in my mind truly a picture of the God of the Bible?

How well do I know God?

When I say: "God has betrayed me!" do I really know the God that I'm talking about? Sometimes our picture of God can be a problem for our faith. A man says that God is cruel and heartless, always demanding, always forcing us to do things we don't want to do, always peering over our shoulders lest we step out of line. Maybe he says he's lost his faith, that he doesn't believe in God anymore, that God has let him down.

Probably so! But where did he find that God in the first place? Certainly not in the Scriptures!

Or a woman says that God doesn't answer her prayers. She used to believe in God, but when God didn't heal her husband of cancer she decided she'd stop worshipping him. God let her down!

Maybe so! But is God Santa Claus? Certainly not the God of the Bible!

A case of mistaken identity

I remember when I was a pastor in Alberta and I had been elected to the board of governors at The King's College in Edmonton. One Saturday I flew up to a board meeting on a commuter shuttle. Before I left home, someone from the college phoned me to say that there would be someone at the airport to pick me up.

So when I got off the plane I looked around in the terminal for awhile. I saw one man watching me but no one approached me or stopped me to tell me that I had a ride waiting. Eventually I took a taxi to the college.

As the board meeting began we were all introduced. And suddenly the man who had been watching me at the airport came up to me! He apologized profusely. "I was supposed to pick you up!" he said. "And I saw you there, but I had this picture of you in my mind and you didn't look at all like that, so I said to myself, 'Nah! That can't be him!'"

Maybe that's the same kind of thing that happens to us when we sometimes say that God let us down. Maybe the picture of him in our minds is different from who he really is. After all, you know how it is: if we buy a shirt and the collar is too tight, we won't wear it. And if we have a belt in the closet that's two inches short, we'll never put it on. And in our faith life as well, if our picture of God is different from the God who truly exists, he'll probably always let us down. He'll never really fit our faith. And we'll leave him hanging in the closet. Or we'll throw him out with all the other garbage. And we'll say that we tried religion once, but God let us down. And now we don't believe anymore.

A second look

So I encourage you to challenge your faith again today. And if this is a time of hurting for you, if these are days of great pain, if your heart has said to your mind, "Even God has let me down!" then I challenge you to ask yourself: "How true is my God?"

Remember that the one on the cross who cried out, "My God! My God! Why have you forsaken me?!" finally ended his bitter struggles with quite another prayer: "Father, into your hands I commend my spirit!"

And then, most truly of all things in this world, it was finished.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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